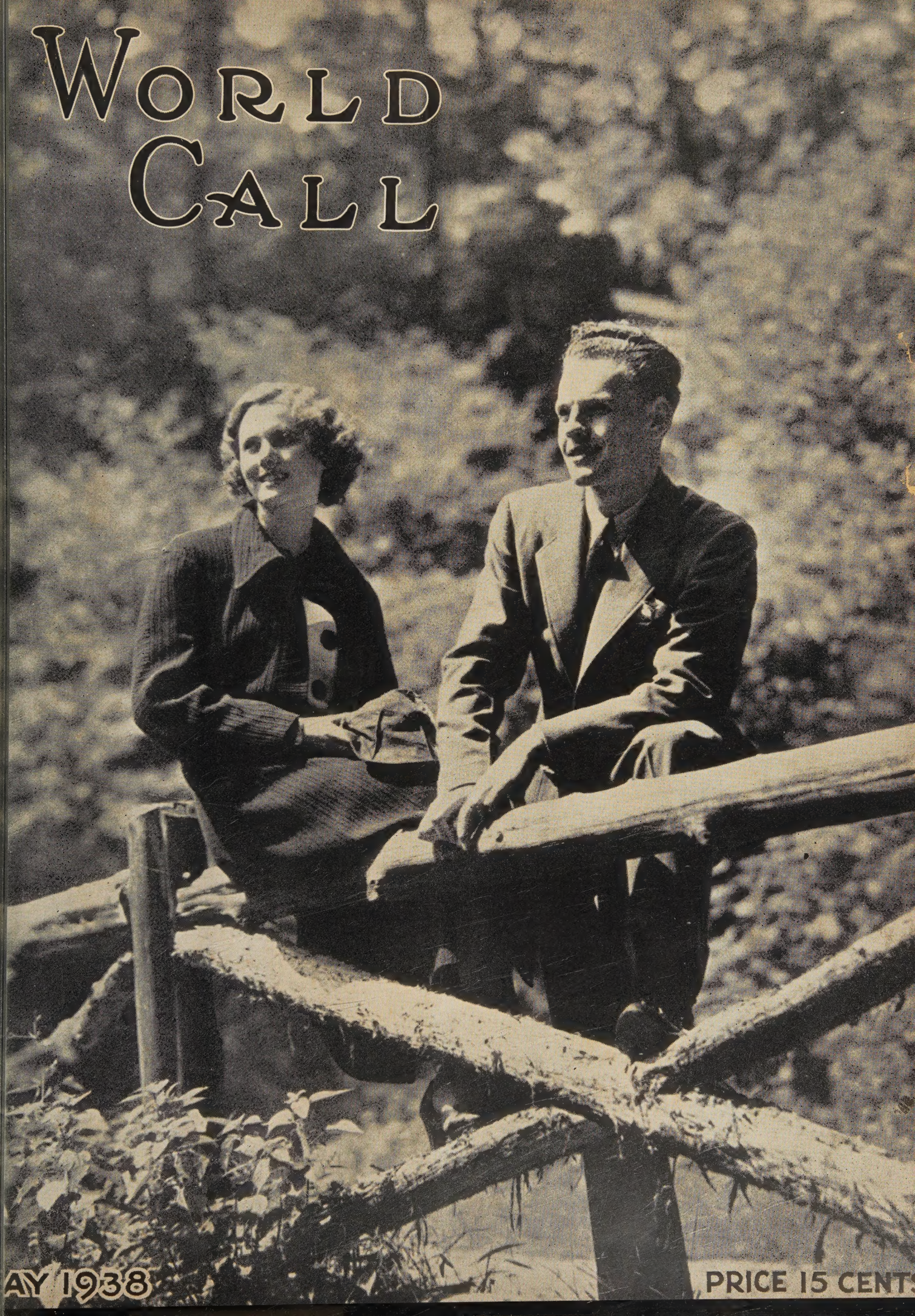
WORLD CALL



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World Call

VOLUME XX MAY, 1938 No. 5

Contents

Editorials ... 3
Feature—A World Journey Letter—"We Visit the Philippines with Mr. and Mrs. Allen R. Huber" ... 20
Young People's Conference Spread ... 24
Children's Day Program—"Each Heart A Flame," *by Grace W. McGavran* ... 30

Articles

What Matters? *by Kenneth Irving Brown* ... 4
Calling Mark Hopkins, *by Leila Avery Rothenburger* ... 6
Mobilizing Peace Sentiments, *by A. C. Brooks* ... 8
Conservation of Soil and Soul, *by Ross J. Griffeth* 9
United Christian Youth at Columbus, *by Ivan M. Gould* ... 11
Youth in a Disordered World, *by R. H. Edwin Espy* ... 15
"Outside the Pale," *by Lura E. Aspinwall* ... 17
Why $100,000 For Children's Day? ... 23
The Wandering Jew, Modern Version, *by John Stuart Conning* ... 26
Children's Day in '88 ... 27
A Mother's Day in an Indian Village, *by Esther Gale Potee* ... 28
The Life of the Brotherhood, *by Henry Barton Robison* ... 29

News of the World

China Eats Bitterness, *by Ruth Burch Fiddler* ... 12
Social Trends, *by James A. Crain* ... 19
College News ... 31
"The Man Who Changed the World," *by Mrs. Elmer G. Boyer* ... 33
Station UCMS Broadcasting ... 34
Women and World Highways ... 35
Echoes From Everywhere ... 38
In Memoriam ... 39
The Campbell Homestead ... 42
New Hostess at Chautauqua ... 44
Schools for Town and Country Ministers ... 44
Missionary Register ... 47

Departments

Book Chat, *by C. E. Lemmon* ... 22
Programs ... 36
Devotional Study ... 38
Hidden Answers ... 39
Helps for Leaders of Junior Groups ... 40
Books Received ... 42
Unified Promotion Receipts ... 46

Circulation Corner

Dear Circulation Corner:

There is something so cozy about you that I want to sit down a minute and tell you of a recent happy experience.

As I was leaving St. Joseph, Missouri, for my home in Tyler, Texas, the postman handed me the March WORLD CALL. It made me feel as if the last act of preparation for a pleasant journey was completed.

The friendly lady back of me on the train (Mrs. S. E. Corey, of Eagletown, Arkansas) found that the charming young matron in front of me (Mrs. Gradstaff, of Broken Bow, Oklahoma) was bound for the same destination as herself and both were happy when they discovered they had life-long mutual friends.

When I opened WORLD CALL, the gentleman to the left (F. T. Slaten, Shreveport, Louisiana) exclaimed, "WORLD CALL! We read it in our family." Whereupon we discovered we had been old friends in the church at Palmyra, Missouri, and had not met for twenty-five years. When the two ladies heard us discussing the Christian Church, they both announced that they, too, were members of that fellowship, and such a happy time as the four of us had! Thanks to WORLD CALL.

Tyler, Texas. MRS. M. C. REDD.

P. S. The two women mentioned are neither one WORLD CALL readers, but Mrs. Corey inquired about it and was going to try to get five others to take it and thus form a club.

I have been a reader and subscriber of WORLD CALL and think it grows better year after year.

Monmouth, Illinois. MRS. MINNIE SLOATS.

In connection with the Brotherhood Dinner held March 24 in the Central Christian Church, Anderson, Indiana, a "Catechism" prepared by H. C. Armstrong, was a part of the program and in which appeared the following:

Name some of our publications

WORLD CALL, Indiana Christian, Indiana Tidings, Christian Evangelist, Christian Standard, Christian Century.

In what states does WORLD CALL *have the largest number of subscribers:*

Indiana, which has 3,045 subscribers.

Are you a subscriber to WORLD CALL?

Well, I ought to be a subscriber and regular reader of WORLD CALL.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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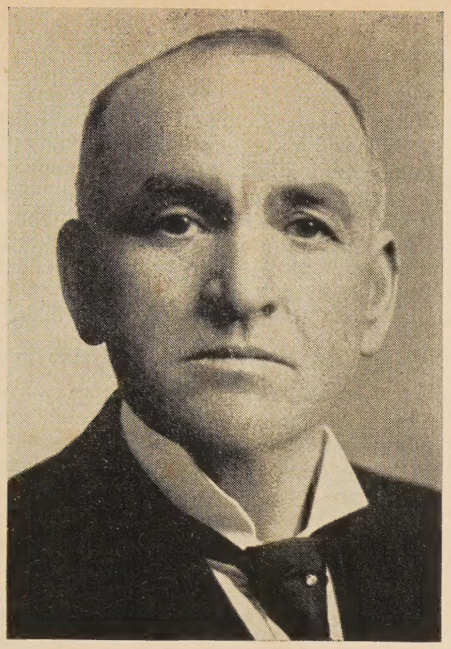
A Story of Two Elders

By WALTER M. WHITE*



J. T. Smith

"LAY NOT up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in Heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: For where thy treasure is, there will thy heart be also." These words of Jesus are literally fulfilled in the experiences of men today. Recent years have brought to light many impressive examples. The following story of two splendid Christian men came under the personal observation of the writer:

BOTH were men with exceptional high ideals as to Christian life and service. Both were men well advanced in age. Both had accumulated and come into possession of considerable wealth. Neither had children nor dependents. During the twenty years preceding the depression both men through their close relationship to the church became deeply interested in the world-wide program of Christian missions and benevolences. Being thus interested and men of wealth they were frequently solicited by representatives of the various agencies of our brotherhood. Both were sympathetic but held different views as to the manner of the distribution of their wealth for Christian purposes. One responded by placing within the keeping of different organizations of the brotherhood, many tens of thousands of dollars on the annuity plan, reserving a modest amount for his personal use and maintenance. Across the years as his annuity checks would come he would simply endorse and return them to be added to his already large deposits in God's storehouse—the brotherhood treasury. During the depression this man saw much of his money which he had reserved for his personal use swept away. But his brotherhood annuity checks continued to come. This is his comment: "That which I kept for myself is gone, that which I gave to the Lord's work, I have."

THE story of the other man is quite different. An equally devoted Christian, but holding very different ideas as to the disposition of his wealth. When approached regarding the making of any measurable gift on the annuity plan, his invariable reply would be, "It is our purpose to leave our entire estate to the various agencies of the brotherhood when we are through with it, but I prefer to administer my own estate. I think I can handle it to better advantage than anyone else." This was always said kindly and in a beautiful Christian spirit. Aside from his own astute business knowledge he employed the safest obtainable investors to guide him in making the selection of his securities.

WHEN the dark financial cloud of the Fall of 1929 settled over our country this good man saw many tens of thousands of dollars of his investments, which he firmly believed to be as impregnable as Gibraltar, take wings and fly away. The years immediately following saw other tens of thousands go until there was scarcely a roof left over his head, or a crust of bread in his pantry. He is an old man now and the wolf howls at his door, but there are no dividends coming from those great commercial institutions, whose bonds were declared to be "Gilt-Edged" to protect him against want as the snows of the winter of old age settled down upon him.

THE "wise" elder in the above story was J. T. Smith of Memphis, Tennessee. Brother Smith liberally supported all missionary, benevolent and educational interests of our brotherhood. However, his greatest interest was Church Extension. The permanency of its funds, the policy of the Board in handling them and the enduring nature of the work accomplished appealed to him. He gave to Church Extension $100,000 on the annuity plan and until his death received from the Board an annual income of $6,000.00.

His body rests in the cemetery of his boyhood home, Clarksville, Missouri. In time that spot may be forgotten but the name of J. T. Smith and his continuing services for Christ through his annuity gifts to Church Extension will live as long as the Disciples of Christ are a religious body on earth.

If interested, mail coupon below:

BOARD OF CHURCH EXTENSION
Missions Building
Indianapolis, Indiana

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name .....

Address .....

Date of Birth .....

Survivor's Date of Birth .....

* Former pastor of Linden Ave. Christian Church, Memphis, Tenn. Dr. White is now a field representative of the American Mission to the Lepers.

The Threshold

Our Cover

Our cover picture this month is by the well known photographer, Harold M. Lambert, and is used by permission. It is especially appropriate for this our Youth Number which will be one of the issues of WORLD CALL to be placed in the hands of all of the summer conference groups of the Disciples of Christ.

Convention Date Changed

At a meeting of the Committee on Program and Arrangements of the International Convention of Disciples of Christ held in Indianapolis, Tuesday, March 29, the matter of the dates for the 1938 International Convention meeting was reviewed.

Because the early September dates previously selected will fall at the time of the opening of day schools and colleges and would cause the convention to be held a month and a half earlier than has been the custom in recent years, the committee unanimously voted to change the dates of the International Convention to October 16-21, inclusive.

It is believed that the October dates will be generally acceptable.

Dr. Wilder's Death

Word has been received of the death of Dr. Robert P. Wilder on March 27 in Oslo, Norway. Throughout his life Dr. Wilder was intimately identified with the Christian missionary enterprise, not only on this continent but in Great Britain, in Scandinavia, in India and in the Near East. He was one of the founders of the Student Volunteer Movement for Foreign Missions in the United States, which had its beginnings at Mount Hermon, Massachusetts, in 1886. This movement has been responsible for securing over 13,000 men and women in this country and Canada who have served as missionaries in foreign lands. Dr. Wilder was also a founder of the British Student Volunteer Missionary Union in 1892.

Mid-West Institute

This year's session of the Mid-West Institute of International Relations is to be held at North Central College, Naperville, Illinois, from June 20 to July 1. An unusually strong series of lectures has been announced. Among the members of the faculty and discussion leaders are Francis B. Sayre, Rabbi Louis Mann, John A. Lapp, Carroll Binder, George H. Blakeslee, Otto Nathan, Max Yergan and Mrs. Quincy Wright. Information concerning costs may be had by writing the Mid-West Institute of International Relations, 53 W. Jackson, Chicago, Illinois.

World Christianity Broadcast

The Foreign Missions Conference of North America announces a continuation of last year's series of broadcast programs, "At Home in the World," presented by the National Broadcasting Company over WJZ and stations of the Blue Network, each Friday noon from April 8 through June 17, 1938, at 12:00-12:15 E.S.T. The speaker will be Dr. Leslie B. Moss.

The aim is to interpret to the American public the world Christian enterprise which through cooperation seeks to meet basic human needs and develop a world community of Christians. Every Christian who sees a new vision of his responsibility for building a peaceful world neighborhood thereby adds to the strength of a safer and better world.

International Essay Competition for Youth

The International Essay Competition for Youth, established by the Zelah van Loan World Friendship Award, administered by the Oecumenical Youth Commission, is being conducted for the third time. The subject is "Christ and World Friendship," with the subtitle: "How can Christians contribute toward peace" for the Junior Group (born between August 31, 1920, and September 1, 1924) and "The Christian Bases of Peace" for the Senior Group (born between August 31, 1916, and September 1, 1920). Prizes range from fifty to five hundred Swiss francs. The essays must be submitted not later than August 31, 1938. Further information may be secured through the Rev. Harry N. Holmes, World Alliance for International Friendship through the Churches, 70 Fifth Avenue, New York City.

Yale Library

Yale University Divinity School library has a valuable nucleus of materials relating to the history and polity of the Disciples of Christ. These have been gathered at odd times, during the last forty years, especially, or during the life of the Campbell Club of Disciples in Yale. One complete set and one slightly incomplete set of the Millenial Harbinger are among the accessions.

These materials are carefully kept under appropriate entries. An appeal is now made to possible donors of additional works, who might wish to have their gifts on permanent deposit at Yale. Anything would be welcome which bears upon the movement during its whole history. The collection is useful not only to Yale students from our own brotherhood but many others have occasional need of consulting it. There are, of course, more than half a hundred Disciples in residence every year at Yale, mostly at the Divinity School. And there is the active Campbell Club alert to serve the best interests of us all. Prospective donors may address Dr. John Clark Archer, sponsor of the Campbell Club or Prof. R. P. Morris, Librarian, Sterling Divinity Quadrangle, Yale University, New Haven, Conn.

Alcohol and the Highways

"I predict that when accurate and complete figures become available upon the relation of alcohol to traffic accidents, upon a national scale, you will find that sixty per cent or more of your highway accidents are traceable to the use of alcohol at the wrong time and place," declared Hon. Harry H. Porter, Chief Justice of the Municipal Court of Evanston, Illinois, in an address before a Better Citizenship Banquet, held in Bloomington, Illinois, under the joint auspices of the business men of Bloomington and the American Business Men's Research Foundation.

Explaining that he was making his "prediction" in his individual capacity and not as Judge of the Municipal Court nor as chairman of the National Safety Council's Committee on Tests for Intoxication, he continued: "This figure may shock you, and of course, the National Safety Council will not officially make any such prediction, but I am ready to assure you unofficially that every member of the committee feels as I do about the problem.

Current Book Offer

On page 43 of this magazine will be found listed the missionary books that may be secured with subscriptions to WORLD CALL, from May 15 to June 30. With the theme of the home mission study in 1938-39 "In the City," local churches and organizations will be glad to know that such books as *The American City and Its Church* by Samuel C. Kincheloe, and *City Shadows* by Robert W. Searle are among those available through the spring book offer.

It will be noted that for ten renewal subscriptions to WORLD CALL at $1.00 each, or for five new ones at that price, one book may be secured. It is stipulated however, that the subscriptions must be sent in at one time.

More and more the churches are attempting to build up good libraries for use by their members. The WORLD CALL book offer is proving to be a very helpful way of securing the new books, and at the same time copies of WORLD CALL are going into the homes of families interested in world affairs.

New and renewal subscriptions sent in before June 30 will also aid the church in attaining the Honor Roll rating.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*
L. Madge Smith, *National World Call Secretary*
Contributing Editors: Stephen J. Corey, Mrs. W. F. Rothenburger, James A. Crain, C. E. Lemmon, Edgar De Witt Jones

VOLUME XX | May, 1938 | NUMBER 5

"China Eats Bitterness"

CHINA is indeed "eating bitterness" these days, to employ the graphic phrase explained in the article in this issue by Ruth Burch Fiddler based on letters from her mother, Mrs. C. A. Burch of Hofei, China. Few days pass that there do not come to the offices of WORLD CALL similar harrowing accounts of the tragic suffering of this great nation. One of the best known Christian leaders of the world, Dr. E. Stanley Jones, of India and America, was in China at the outbreak of the hostilities. He had occasion during the subsequent months to observe the people in many parts of the country as they were thrown more and more upon their diet of bitterness. Because of its revelation of confidence in the character of the Chinese, we quote the following paragraph from a recent letter from Doctor Jones to friends in America:

"These months have been in many ways the most fruitful of my life, but they have left scars on my soul. Will China be sufficiently free at the close of this tragic war to develop her life? If so, she will make the most amazing development of any nation in the world. In many ways China is the ripest evangelistic field in the world. My admiration for the Chinese has grown by leaps and bounds as I have seen them under trial. What a patient people they are! I think in the end they will wear down their conquerors."

Missionaries and War Danger

AMONG a considerable number of American people there is a tendency to criticize Christian missionaries to China for remaining at their posts in the face of grave danger and thus supposedly running the risk of involving their country in war. On behalf of the missionaries it cannot be too frequently stated, first, that they have explicitly and repeatedly accepted full responsibility for the risks they take and would protest armed intervention on their behalf; second, that every evidence indicates that they are refraining from risks not in the line of what they conceive to be their duty; and third, that they are actually rendering a service which could not possibly be performed by anyone else. The attitude of the missionaries is well set forth in an article in this month's WORLD CALL on "China Eats Bitterness." We call special attention to the first paragraph on page thirteen.

Our missionaries feel that, having gone to China with the purpose of identifying themselves with the people of that land, they should remain at their posts as long as there is reason to believe that they can render real service. Their friends in the homeland should be sympathetic with their point of view and should rejoice in the good account they are giving of themselves. There can be no doubt but that many thousands of Chinese civilians are alive today and that hundreds of thousands of dollars of mission property have been saved by the heroic behavior of Christian missionaries. Commenting on the war relief work of the missionaries in Nanking, *The China Press* says it is "in itself a true message from God that will be most readily heard and hearkened to." This journal adds that "there has never been a chance for the gospeler to preach more eloquently than at the present time of China's crisis."

The National Peace Conference

THE National Peace Conference, of which Dr. Walter W. Van Kirk is executive secretary, constitutes a serious effort to bring unity to the American peace movement. That there is need for such an organization is apparent to all who are familiar with the character of even a few of the peace organizations of this country. These include groups all the way from small, compact fellowships of conscientious objectors to those vociferous peace advocates who are convinced that the only way to prevent war is to give armed support to victims of aggression. In between are innumerable other points of view, and among them all there has been a considerable amount of name-calling. One extreme group calls the other "isolationist" and the latter responds with "communist." And there is just enough of truth in each charge to give it some point. (We refer here to the two extreme points of view.)

At one point all parts of the peace movement are rather well agreed. That has to do with the importance of world economic cooperation. It was thus good strategy for the National Peace Conference to launch its Campaign for World Economic Cooperation. The recent Conference on World Economic Cooperation was a part of that campaign. Representatives of the forty-one peace organizations participating did not agree on all questions but they did reach remarkable agreement on the major principles involved and the report of their Committee of Experts, headed by Doctor Shotwell, is one of the most compact and usable documents we have seen. The National Peace Conference is making progress.

What Matters?

A Meditation on a Palestinian Hillside

By KENNETH IRVING BROWN*

Photo H. Hewett

Dr. Brown

ON THE green hillside above the bird-like city of Nazareth one is caught in the compulsion to think as clearly and as deeply as he may be able. Trivialities and petty prejudices appear as inconsequential. Youth asks of life, "So what?" And looking down upon the hometown of the World's First Citizen, one seeks to answer youth honestly.

Are there things in life that matter, and matter greatly? And if there be, what are those things?

Climb that hill above Nazareth, look down upon the streets and the fields where the Master walked. Ask yourself to make answer to that burning question of all ages, *What in life really matters?*

I

What a man thinks about life matters. If life is trash, garbage to be thrown out, he who thinks thus will lead one kind of life. If life is a recreational period to be enjoyed, he who thinks thus will lead another kind of life. If life is a treasure to be shared, a seed to be planted and nurtured, he who thinks thus will lead another kind of life. What you think about life matters.

That same principle holds for those students in high school and college. There are those who look upon school years primarily as an opportunity for enjoyment and they lead one kind of life. There are others who look upon them as an opportunity for growth, growth mental and intellectual, growth social, growth cultural and spiritual, and they lead a quite different kind of life. What you think about school years matters.

But thinking about life in the abstract is difficult. Soon one bumps into actuality. *Thinking about life leads you to think about man.* What you think about man matters. The old Negro spiritual goes, "All God's chilluns got wings." That comes rather near, it seems to me, to what HE who lived in Nazareth believed—that all mankind had the capacity to grow into a likeness of the divine.

But of course many call that folly. "All God's chilluns got horns," they say, "only they ain't God's chilluns, for there ain't no God." Well, it matters a lot which view you hold, for those views lead to entirely different kinds of lives.

I'm not meaning the side you may take in a friendly argument, I'm not meaning those sophisticated so-called intellectual conclusions you may come to in a debate, I'm meaning the beliefs on which you live, those which determine how you treat those for whom you have no instinctive liking, what attitude you take, day in and day out, to the loved ones in your home, the measure of your care for others.

Thinking about life and thinking about your fellowman, you soon find yourself driven to think about God. You can't help yourself. And what you think about God matters. I'm not meaning the theology of divinity. I'm meaning whether you think God is, whether you think God is like a father, whether you think God gives even a little hang for you and your life, whether you truly think that He can and will help you. That's going to matter tremendously in the kind of living you give yourself to. It did to HIM.

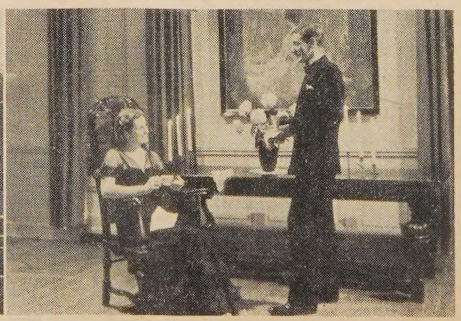
Many a student yielding to the temptation of wrongdoing pleads, "Don't tell my father. It would hurt him." Of course it would. It would hurt him mightily because that father loves that boy or girl, that father thinks he sees in that boy or girl far more than others see. That extra ounce of trust is many a time what keeps that fellow or girl straight.

That's why belief in God matters. I'm not afraid of punishment for my sins. I'm not particularly concerned about hell—at least not about the hell hereafter. I am, however, mightily concerned about

* Dr. Brown is President of Hiram College, Hiram, Ohio. The accompanying illustrations are from a bulletin setting forth "Six Objectives of Hiram College."

Objectives of Education

Intellectually Capable | **Morally Responsible** | **Socially Competent**



whether my life will fail God's expectations of me, whether I can live up to that extra faith which he as a father sees in me, a son.

Some of you may be saying, "Prove all that. Give me logic for it." My answer is simple. I can't. I know no one who can. But HE who lived in Nazareth believed it and gambled HIS life on it. Maybe HE was wrong and maybe HE failed. Maybe the cross is a grand mockery. But you and I have to choose, and as for me, I want to choose to gamble as HE did.

What a man thinks about life matters.

II

How a man faces life matters. The late Martin Johnson after his months in Africa wrote a book which he called *Safari.* In one chapter he tells of the lion and the hyena. "In combat the lion is knightly in his courage and fierce tenacity. I have seen him face terrible odds against a score of natives armed with long spears and shields. The first burning sting of steel in his flesh shows him what he is up against. He has all the wide plain in which to flee. Yet he continues the attack, roaring his defiance, until he falls still facing the enemy. . . .

"I think the hyena offers the greatest contrast to the lion. This slinking animal is cowardly, cruel, selfish and unsocial and in a dozen ways contemptible. I have seen a hyena run through a flock of defenseless goats at night, hamstringing one after another as he went for no reason on earth other than the vicious joy of torturing them. Sometimes at a waterhole he will break animals' backbones, or otherwise mutilate them, and leave them to die."

How a man faces life matters, whether he faces it as a lion or as a hyena. I can't prove with logic that courage is a divine virtue, but something in me and that same something in you stirs us to hope that we are meeting life with the courage of a lion.

How a man faces life matters.

III

How a man gives himself to life matters. Put side by side two quotations from the Old Testament. Here are words from the first Psalm:

> Blessed is the man that walketh not in the counsels of the ungodly,
> Nor standeth in the way of sinners,
> Nor sitteth in the seat of the scornful.

Here are words from Isaiah's book of prophecy:

> They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.

The first quotation gives by warning a picture of a loafer; the second offers the picture of a spiritual athlete. The one is on the fringe of the group refusing to take his part; the second is the participator.

To my good friend, Howard Thurman, I owe acquaintance with the following verses:

> I'm tired of sailing my little boat
> Far inside the harbor bar,
> I want to go out where the vessels are,
> Out on the deep where the great ships are.
>
> And should my small craft prove too slight
> To weather the billows that sweep it o'er
> I'd rather go down in the stirring fight
> Than drowse to death on the sheltered shore.

There are waders in life—those determined not to go out above their ankles, and when you hear them crying their hard-luck stories, complaining and alibing, don't be too concerned. A wave has hit and wet their shins.

And there are the strong swimmers.

One of our commercial air pilots who carried the mail from Cleveland to New York fell during a winter storm a few years ago among the mountains of Pennsylvania. On his body was found this message marked, "To be opened after my death."

> "To my beloved brother pilots and pals, I go West but with a cheerful heart. I hope what small sacrifice I have made may be of use to the cause. When we fly we are fools, they say . . . But everyone in this wonderful aviation service is doing the world far more good than the public can appreciate. We risk our necks, we give our lives, we perfect a service for the benefit of the world at large . . . But stick to it boys, I'm still very much with you. See you all again."

HE who lived in Nazareth gave himself to his mission in life with a completeness that man has never excelled.

What matters?

What a man thinks about life matters—what he thinks about his fellowmen and about God. HE built his life upon two mighty convictions—God is a father and man a brother.

How a man faces life matters. HE faced it squarely, with courage.

How a man gives himself to life matters. HE gave himself with a completeness of consecration that the road led to a Good Friday cross and an empty tomb.

Conviction, courage, consecration—they, too, matter.

Objectives of Education

Physically Efficient | Vocationally Directed | Spiritually Cultured

Calling Mark Hopkins

Study of the National Youth Administration

By LEILA AVERY ROTHENBURGER*

Supervised Recreation is One of the N. Y. A. Projects

A SOWER went forth to sow and among the seeds he dropped was one men called the N. Y. A. It was the seed of a great dream. Shortly other men began to say, "It has fallen by the wayside and the fowls of greed are devouring it." Still others reported that it had fallen on the stony ground of human indifference and could not endure. "No, it has lodged among the thorns of political chicanery," said another, "and it can yield no fruit for the needy." Yet others insisted that it was fallen upon good ground and was producing in some places thirty fold, in others sixty, in yet others an hundred. He that hath ears let him hear.

One who heard was a Republican of the variety yclept Dyed-In-The-Wool and hereinafter referred to as D. I. W. R. Therefore was he prone to scorn and he said, "You must show me."

Now there was a province called Missouri which men jestingly called the show me state, and anon the D. I. W. R. made a journey there and chance so brought it to pass that he bumped squarely into a field in which N. Y. A. seed was sprouting, so he tarried to see what he might see. And his eyes were opened and he saw.

He saw that 851 high schools and 64 institutions of higher learning and multiple centers of divers description, from country schoolhouses to dilapidated homes of a dead grandeur, were being used as training centers for 13,990 youths. In the centers of population he found that 9,671 white students and 850 Negroes were given student aid within a twelve-month. In the district centering in St. Louis, vocational guidance was given to nearly 2,300 young people in 32 definite fields of activity.

He saw agencies of community uplift such as the Urban League, the Y. W. C. A. and Y. M. C. A., the Child Conservation Conference, school boards, hospitals, etc., integrating their efforts and expanding their usefulness in a united upward push for humanity. A state director and sixty-five white and eleven Negro supervisors marshal men and women to the task of fitting all kinds of young people into the jig-saw puzzle of life. The state is spending $17.73 per capita each month to mold humanity into better citizens. This amount represents the wage to youth which varies from $12.00 to $25.00, depending upon the type of work and locality.

Through N. Y. A. workers small towns are being supplied things that local budgets could not otherwise provide, such as directed recreation, clerical help in schools, block and yard beautification, curbing and sidewalks, leisure-time activities to include even the pre-school child. In fact D. I. W. R. found so much that, if he was to have more than factual and superficial knowledge of it all, he must concentrate on some part. Since he had had previous opportunity to see how the thing works in the colleges, he chose to see what it is doing for some of the much more underprivileged.

* Mrs. Rothenburger is a contributing editor of WORLD CALL and a member of the American Penwomen. Educated at the University of Michigan, she recently received a Litt. D. degree from Culver-Stockton College.

N. Y. A. Supervisor Conducting a Leisure-Time Sewing Class for Negro Girls

GROUP ONE

THIRTY-FIVE NEGRO BOYS PLACED BY N. Y. A. IN WASHINGTON VOCATIONAL HIGH SCHOOL AT ST. LOUIS

All thirty-five boys are being trained as cabinet makers. They work three hours a day and study three hours in classes of their choosing. For their work they are paid $19 per month apiece. They are refinishing tables, rebuilding cabinets and other pieces of wood furniture used in the schools. When followed into classes of their choice three were found studying cooking, the first step toward the realization

of an ambition to become Pullman or railroad restaurant cooks. Another group was at cobbling, lengthening the life of forty-nine pairs of shoes sent in from the grade schools. A few were being taught laundering for the beauty parlors and public laundries will absorb this type of worker. Four were busy at upholstering, hopeful of later absorption into the Pullman shops.

Four of these lads asked to be put into grade work for better grounding in the three *R*'s. Two are high school graduates taking the opportunity to secure training in specialized fields. One boy, having had three years of training in the electrical appliance field, was lost to the schools because of the depression. The N. Y. A. has swept this stray back into training and soon he will have completed his course. What is that we have heard about the value of a sparrow?

GROUPS TWO AND THREE

KNOWN AS THE O. D. I. (OCCUPATIONS DEVELOPMENT INSTITUTE)

There are two O. D. I. groups, one for white girls housed in an elementary school, and one for Negro girls centered at Wesley House, the shell of what was once the home of white affluence. The two projects employ six supervisors with eighteen W. P. A. adult education teachers. Once a week the Child Conservation Conference supplies a teacher in character education. Of necessity the approaches to problems in these two centers differ somewhat. After a quick survey D. I. W. R. chose to major at Wesley House with one Christine.

All O. D. I. applicants are graded into six groups based upon previous schooling. Christine classed in group three which indicates that she has a background of training to the eighth grade. She began a schedule of half work, half study which occupied the hours daily from nine till three. At the end of the month she receives $23 for fifty hours work. At present the 187 girls are sewing for Barnes Hospital and neat piles of doctors' caps, surgical gowns, operating sheets and binders attest their efficiency.

Christine also puts in fifty study hours per month learning the history of her race, the three *R*'s, English, music, first aid, laundering, etc. Emphasis is upon subjects that train in home-making and the operation of household appliances. There are no text books except perchance in the hands of a teacher. This is not formal education as we know it. It is one person passing on his experience to help another to live better at the place where he may happen to be.

Missouri N. Y. A. group at work

Christine goes to her class in English. The teacher asks her to talk about something, telling the class that an appreciative audience is the first essential. Christine tells an interested audience about an accident she has witnessed. When she sits down the class becomes a group of critics. Words are weighed, pronunciation corrected. It is both a training in good expression in English and in the art of give and take so vital to successful living. Another day the lesson may be written; learning how to write a bank check or an application for a job.

In the arithmetic class Christine learns how to budget the $23 she is earning, to add grocery bills, etc. In short, in all classes she is taught the fundamentals of a better way to live. She is given pride in her group, in herself as a wage earner, as a creator of things with her hands, of ideas and ideals with her mind. She is learning the value of time and money. Uncle Sam stands back of the project and he permits no slouching. Reports must be in on time, money must be accounted for. Something of this discipline goes into all that is done. And, as the process goes on, Christine knows that not only is she improving but she is able to shelter her family in some measure from the recession wolf.

Christine has been in training five months and she has learned that she is expected to be on time, to be bodily clean, to earn something, to learn to use her money to best advantage, to find some beauty along the way—even the hard way she must go—to give some service to others. Is it worth $17.73 per month (on the average) for America to do this for her Christines?

Just as the depression is going to register for years to come in the lives of those who as children in that time had to begin life with undernourished bodies, so is it going to register mightily in the souls of thousands of youth who, when the doors to the future were closing, were given a chance. D. I. W. R. came away knowing the things he had seen were not of politics.

Only a dreamer of dreams can help bring another's dream to reality. No doubt the N. Y. A. is failing in spots for its heart is of that stuff that casts a spark only where dream tinder lies. How much would the log have meant without Mark Hopkins upon it? In the N. Y. A. America is calling her Mark Hopkins to sit down with her youth to help them to what one teacher once called the abundant life. When a Mark Hopkins answers, the N. Y. A. is a success.

It is difficult to lay down the pencil without recording the names of men and women, Negro and white, who because their hearts are made of dreamer's tinder, have made these St. Louis N. Y. A. projects so worth while. Among them one senses a selflessness that produces a fine understanding between state and city directors, between project leaders and supervisors. To mention one would demand a roll call. The thing they are creating is their reward.

Mobilizing Peace Sentiments

By A. C. BROOKS*

PEACE talk in this war-darkened world may be called "whistling in the dark" or said to resemble the custom among some of the more primitive colored people in the South of singing or shouting the ghosts away as they pass a cemetery in the still darkness of the night. Yet it is for hours like these that the peace ideal was born.

Peace dreamers have a new challenge to mobilize the peace sentiments that are to be found in every community today. Everywhere individuals increasingly are expressing themselves as opposed to war. We believe with Kirby Page that war is a "colossal social sin" and with Harry Emerson Fosdick that "war is the world's greatest collective sin." In each local community may be found small groups of individuals who are constantly, but perhaps feebly, expressing themselves in favor of peace. Peace organizations and programs have developed rapidly during the almost score of years since the signing of the Armistice that ended the World War.

A. C. Brooks

Peace sentiments today are almost suffocated in an atmosphere that is surcharged with war and the rumors of war. Even those regarded as peace specialists are confessing that war is today not a remote but an immediate possibility. Peace sentiments are being dissipated by the fright of war.

Within the past score of years the technique of war has advanced with an amazing and an alarming rapidity while peace sentiments have been growing in individuals but hardly with the same degree of organized perfection.

Every community has some potential powers for peace. If the facts were known even such organizations as the Daughters of the American Revolution and the American Legion may contain more peace-patriots than war-patriots. These supposedly military-minded organizations normally are stronger for peace than they are for war.

The Montgomery Post, Number Twenty-two of the American Legion in Mt. Sterling, Kentucky, has cooperated admirably with the youth of the community who have been active in peace programs and celebrations in recent years. Two years ago when the youth organized and led a peace parade the local Post of the American Legion, assisted by their Auxiliary, placed in it a float which was significant for its tribute to the cause of peace and its memory of the war-dead. Last November this Post took the lead in an Armistice Day program for peace. These ex-soldiers arranged for a program in the courthouse yard in addition to the programs put on by the young people in the Christian Church and the city schools. On the Sunday evening prior to Armistice Day the young people dramatized John Haynes Holmes' effective message, "The Unknown Soldier Speaks," in the church. They repeated this at the chapel service in the city school auditorium on November 11.

The newspapers carried on their front pages a sermon on peace by the chaplain of the Legion Post which was preached the Sunday before Armistice. One paper carried this sermon in a bold cross on the front page.

At eleven o'clock on Armistice morning the Legionnaires and the members of the Legion Auxiliary assembled on the lawn of the courthouse beside the monument erected to the memory of those who did not return from the world catastrophe. A peace service was directed by the Legion beginning with the sounding of the siren and the calling for a period of silence in memory of the war-dead. The presiding officer stated the purposes of the Legion in his opening remarks emphasizing the ideal *"To make right master of might; to promote peace and good will on earth."* The chaplain then spoke on peace to a large crowd that had assembled. Standing behind the small monument he charged the living with betrayal of the men who died for ideals which have been dissipated in recent years. They died, as they thought, to free the world of war and to make the world safe for democracy. In dying for those ideals they said in effect, "If ye break faith with us who die, we shall not sleep, though poppies grow in Flanders Field." We have broken faith, he said, in that we have not created a warless world. Democracy is less safe today than it ever has been. Autocracies and dictatorships have dethroned democracy in one nation after another.

The speaker emphasized the idea that America should take the lead in creating more amicable relationships among the nations despite the present war-clouds. This could be accomplished by leading the "have-nations" to assist the "have-not-nations" to secure the actual necessities of life.

The thought was also developed that universal peace depends largely upon the cultivation of individual and community peace attitudes. Many people are thinking peace punctuated with interrogation marks. We believe in peace with skeptical reser-

(Continued on page 10)

* Recently resigned as pastor at Mt. Sterling, Kentucky, to accept a pastorate at Frankfort in the same state.

Well sodded Buffalo grass pasture with grazing sheep. This pasture in the Stillwater project was held over the dry summer by placing small dams in the creek, thus forcing the water to spread over the grass.

Conservation of Soil and Soul

By ROSS J. GRIFFETH*

"For Sale—300 former Iowa Churches."
"Erosion removes 21 times as much plant food from the soil as crops."

ARE these two quotations related? Why were the Iowa churches closed? Why are about a thousand rural churches, planted in faith and nurtured in love and sacrifice, abandoned each year in our America? Too many churches? Yes. Expanding communities and good roads? Yes. Population migration? Yes. Along with these, and much deeper seated, are causes such as pagan philosophies of greed and exploitation, and abandoned farms and migratory tenants. The church of the village and open country, where it thrives, rests upon the economic foundation of agriculture and the social attitude of stability.

But why save the churches? Here we meet another quotation, "All the children of the United States up to the age of eighteen years represent an investment of more than two hundred billion dollars. This is nearly three times the value of all the country's farm land, farm buildings, farm machinery and livestock, at 1929 prices." The actual economic worth of the population of the United States according to Ellsworth Huntington,—spiritual values, which are tax-exempt intangibles, excluded,—is twice that of all the property it possesses.

Perhaps we are getting at this matter of conservation now. The soil of America must be saved so that the rural churches can be saved. The churches must be saved in order to save the nation's most valuable asset, its babies and maturing youth.

Did I jump from rural churches to churches in general? This was done consciously. Rural America produces more babies per family than urban America. From the viewpoint of population statistics, the future of America, and all American churches, rests in whatever is now used for cradles in the rural areas, especially the rural South.

So rural America needs programs of conservation: soil conservation; childhood and youth conservation.

How is soil conserved? I wished to know, so I visited the Civilian Conservation Corps Camp at Garber, Oklahoma, which is engaged in the business of soil conservation. There, guided by my brother, Lewis H. Griffeth, I was initiated into the fine art of making four blades of buffalo grass, or gramma grass as the case may be, grow where one grew before. H. H. Frizzell, the camp superintendent, explained the comprehensive program of soil conservation. R. N. Allen, the engineer, showed me how contour furrows plowed in prairie grass held back the water, prevented floods, and helped not only to keep Garfield County from becoming a part of the Dust Bowl, but actually made more grass grow than grew before

* Professor, School of Religion, Butler University.

we broke our promises to the Indians when we took from them the Cherokee Strip. E. L. Weaver, the agronomist, explained the search for grass which would be successfully used in re-sodding the wind-swept, dust-blown prairies.

I didn't need to be told what had happened to the prairies. One of my earliest memories is that of Bill Culver and his ten-yoke of oxen which he used to break Oklahoma sod, and, if I remember correctly, he used the vocabulary deemed necessary to make the oxen work. I have seen those same fields denuded of virgin soil, cut with gullies, swept down the Cimarron River to the Arkansas, the Mississippi, and into the Gulf of Mexico. I have the word of Secretary of Agriculture Wallace for it that, if soil erosion had continued as it was going up until 1930 —note the date—for a period of thirty years more, the farms of America would not have been able to produce food enough to meet standards of living as they now exist.

After looking over the soil conservation project, I wished to look over the boys who were doing the conserving, under able leadership. A new group of boys had arrived only a few days earlier. Some of them were mighty hungry looking specimens. Some certainly had never known anything better than the traditional sharecropper's diet—hog, hominy and hoecake. But what they lacked even more, at least many of them, was a sense of their own inherent worth. They seemed to look at themselves as extras upon the earth. Their advent into the world had been without consent, presumably accidental. No one seemed to require their services. An atmosphere of despair—perhaps fatalism of the Hindu variety that says no world is better than any world at all, but here we are and must endure it—seemed to hover over them.

But these were youths. Even the most timid and woeful looking responded to a call of nobility. Did they understand, I asked, that the earth is the Lord's? Did they know that by conserving moisture they were helping to feed the hungry? Did they see in more moisture and less erosion, better crops and more food for the hungry? Even Jesus found it worth while to feed the multitudes. He who works to save the soil is a co-worker with God.

Shoulders straightened. Listless eyes sparkled. Working in a camp because there was nothing else to do, were they? They had the matter wrong. They were helping feed the world. Best of all, unconsciously, because they had caught a new view of life, they were saving themselves.

Soil conservation isn't politics. Parties may come and go, but soils and souls must be saved. The Church may, and should, share in soil and soul conservation programs. The rural church that doesn't become conscious of, and actively engaged in, soil and soul conservation programs, will some day bear over its abandoned wreck, the sign: "For Sale—Church Building, CHEAP."

Mobilizing Peace Sentiments

(Continued from page 8)

vations. This is fuel for war. We must think peace, act peace and work diligently for peace.

The American Legion stands in a peculiar position to take the lead in this field of thought and activity. The Legion members saw their comrades fall in the World War. Many of the present members suffered untold agonies themselves. They know from actual experience the horrors and futility of war. Small wonder that they have written into the preamble of their constitution the desire *"to promote peace and good will on earth."* They have assumed some leadership along the right course so far as legislative measures are concerned in fostering a measure in Congress whereby wealth and property as well as individuals shall be conscripted in case of another war. Since all wars are fundamentally economic, fed by greed and the acquisitive spirit, this measure purported to shift the emphasis for peace upon more hopeful grounds.

These were some of the emphases of the Armistice message. It was rather a simple, brief service, but significant in that military display was conspicuous for its absence. Many Legion Posts over the country arranged colorful military parades and emphasized the importance of preparedness as a measure towards securing the peace of America. This Post emphasized in a small way the importance of the spirit of peace and good will based upon understanding.

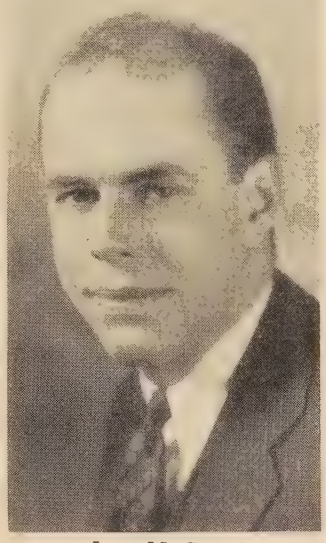
World peace is a matter of sentiment and sentiment arises out of education and religious conviction. Sentiment must be crystallized into effective organization. Organized sentiment exercises tremendous influence on governmental policy. War can be checked when, and only when, resistance becomes strong enough to be felt by statesmen. The cradle for this influence is each local community.

Luncheon clubs among business and professional men all emphasize the ideal expressed in the fourth object of Rotary International "The advancement of international understanding, good will and peace through a world fellowship of business and professional men united in the ideal of service." Women's Clubs, both social and professional, foster ideals of peace. The germ of peace is found in all churches, colleges and labor unions. What each local community needs most is leadership in mobilizing the peace sentiments that are already in evidence here and there in different groups. Perhaps no organization is better fitted to take the lead in this respect than the American Legion or the D. A. R. But if these groups do not lead out, then the youth of the churches will find a ready response, as we did here, among those organizations that are considered as only nominal forces for peace and good will. The Mt. Sterling programs are by no means models to be followed by other communities but perhaps they are gestures toward some effective efforts along the lines of Mobilizing Peace Sentiments.

United Christian Youth at Columbus

By IVAN M. GOULD*

COLUMBUS, Ohio, June 28 to July 3, 1938, will be a landmark in Christian youth work in America. Great movements of people have landmarks which serve as guideposts to reckon progress. From these landmarks new directions are taken and evaluations are made of the achievements of the past. There are over ten million Christian young people connected with the Protestant agencies related to the International Council of Religious Education. These young people are troubled with the instability of our social order, with the imminence of war, with the lack of a vital religious faith to meet every crisis. They are troubled with the apparent disregard of the Christian point of view by those in power or by mass movements of the world in general. As Christian young people, they feel a kinship with other Christians, no matter to what nation or race they belong. To those Christian youth the twentieth International Convention on Christian Education at Columbus, Ohio, will be a landmark.



Ivan M. Gould

Young people in our Protestant churches have been brought together into the United Christian Youth Movement. The movement itself is a cooperative religious program sponsored by denominational and interdenominational youth agencies whose members are chiefly between the ages of eighteen and twenty-five. There are two major landmarks in connection with this movement. The first was Lake Geneva, 1934. At this time the program, "Christian Youth Building a New World," was launched. The second was Lakeside, Ohio, 1936. Here were gathered over eight hundred young people, carefully selected and chosen because of their leadership ability, who developed and made concrete the general outline and pattern which had originated two years before at Lake Geneva.

Since Lakeside, development has been accelerated. Interdenominational youth councils have been formed in many states, counties and cities. Youth councils which were in existence have adopted the United Christian Youth program as their program. Easter sunrise services, Armistice Day peace demonstrations, projects to curtail the sale of alcoholic beverages, and plans for improving housing conditions in cities have been part of this interdenominational program.

The third major landmark will be Columbus, Ohio, June 28 to July 3, 1938. Here at the place of the International Council Quadrennial Convention, over two hundred carefully chosen young people will come to evaluate and project plans for the United Christian Youth Movement for the next few years. This will be the most important meeting of the leaders of the Christian youth movement since its inception.

These young people will be chosen by the agencies which have endorsed the movement, and the number of delegates will be determined by the relative size of the agency. In this way the most outstanding youth leadership in the Christian churches of America will be at Columbus. That in itself is significant and will be an inspiration to all those who visit the International Convention.

The young people who are in administrative positions in the movement are planning the program for their own meeting together with the adult members of the administrative committee. This method of program building by young people and adults is a fundamental policy of the movement. The committee responsible for the program, as well as the administrative committee, is composed of more people under twenty-five than those above that age. The difficulty of making this policy effective lies in the lack of a necessary budget to care for the travel expenses of young people who should attend national planning committee meetings. The youth members cannot afford to come long distances at their own expense, and many who work or attend school find it difficult to spare the time. However, it is safe to say that there is never a major meeting to determine policy or program which does not have present young people who take an active part in the discussion.

The program which is being outlined for Columbus is one of work, not play. It is one of active participation in discussion groups rather than one of listening to a great number of speeches. It is centered in a vital consideration of religious experience and a realistic facing of the major social problems of today. It is based fundamentally on the idea that Christianity is not only something to be sung about but is also something to be lived. The program which the young people and adults are planning will succeed only if out of it comes a plan for Christian youth groups across the country as they work in building a Christian world.

The meeting in Columbus will be the kind of landmark from which will be dated the progress of the movement. People will refer to the program as "before Columbus and after Columbus." In the light of past experience far-reaching results are expected.

Columbus, however, must not be considered as an isolated event. Its nature and program are being de-

(Continued on page 14)

* Associate director of young people's work, International Council of Religious Education.

China Eats Bitterness

Excerpts from the Letters of a Missionary in Hofei to her Daughter

By RUTH BURCH FIDDLER*

Mr. and Mrs. C. A. Burch

There is a very common Chinese expression used to convey extreme suffering, which translated literally means "to eat bitterness." How China's millions are eating such bitterness as they have never known before, in the wake of the Japanese advance, is told by Miriam Burch in letters written from Hofei during the months of December and January. At this time Hofei was in constant fear of aerial attacks as well as expecting the actual Japanese troops to arrive at any moment. Through its gates were pouring a stream of refugees from the devastated areas west of Shanghai and disorderly bands of retreating Chinese soldiers. The following tale of human suffering and anxiety such as one seldom reads until wars are over, is from letters of Mrs. Burch.†

FEW people realize what is happening to the millions of Chinese who have fled from their homes to find a place of safety without knowing where to go—being robbed and robbed again, at the mercy of bandits (their own countrymen) and retreating soldiers as well as lagging enemy troops and death from the air. The country from Shanghai to Senkiang, thirty miles of rich, once densely populated farming and industrial territory, is now a deserted wilderness. Only five old men were found in all that district. Every living thing has been driven away or killed. In what has been called the greatest and most heartbreaking trek in history, these people have made their way west, north, and south seeking safety. Most of them go on foot, carrying their meager possessions, their children, their aged and sick. Where trains are running they do not attempt to sell tickets. The refugees pile on as best they may, walking on each other's heads, trampling one another, clinging to roofs. The few launches and steamers which manage to go up the Yangste must often make their way through narrow, winding canals in order to get around the boom (boats sunk to block the enemy) in the main river, so loaded down with humanity as to be in constant danger of capsizing. Those who attempt to board the boats when they are already over-loaded are clubbed and beaten off, many falling into the swirling waters.

A band of fifty Christians from Chuchow, a mission station on the Tientsin-Nanking railway, made their escape on foot and reached Hofei in a state of exhaustion after being on the road a month. Several of the young girls of their party were kidnapped by bandits on the way. One, a bride of three days, pled with the robber chief until he took pity on her and kept her in his house a few hours until the others had gone to the hills, and then let her go unharmed. Another stopped by the road to give birth to her son. One walked all the weary miles carrying a three-day-old baby, while her husband and a friend carried two others on their backs. When they arrived they had no bedding and no money, even the clothes from their backs were taken.

Many of the refugees are people of wealth from Nanking and other large cities. One such family, who lived for many years in Boston and whose son was a civil engineer, fled their own city and reached Wuhu just as the burning and fighting began there. They carried hundreds of dollars with them, concealed in their luggage, but were robbed of most of their money and belongings on the way.

To the mission hospital at Hofei were brought many pitiful cases: Soldiers with ghastly wounds. A country girl with her arm broken as she was pushed off the train. Another rescued from a pond where she was about to drown herself, apparently insane. One girl told how she escaped from a burning hulk during the bombing of Wuhu, where hundreds of refugees waiting for a boat jumped into the hold of the hulk to escape the

Ruth Burch Fiddler and children

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* Daughter of Mr. and Mrs. C. A. Burch, the author was born in China and now lives near Bellville, Mich.

† Under date of March 19 *The New York Times* carried a wireless from Hankow from which the following is quoted:

"Completing a hazardous 400-mile trip, part way afoot, partly in rickshas and partly in a Chinese army truck, five American women missionaries arrived here Wednesday from Hofei, a small Anhwei city seventy miles west of Wuhu, after many thrilling adventures and a number of narrow escapes from death."

These five women were Miss Hannah Stocks, of the Advent Christian Mission, and the following four missionaries of the United Society: Miss Lyrel Teagarden, Miss Wenona Wilkinson, Miss Grace Young and Mrs. C. A. Burch.

shells, only to be roasted alive when it caught fire and they could not climb out.

Many Americans cannot understand why the missionaries persist in remaining in danger zones—feeling that by endangering themselves they may force our country into action. They believe that the Chinese Christians could do the same work if provided with the necessary funds. They do not realize how pitifully inadequate the number of trained Chinese doctors and nurses, as well as teachers and pastors, is; nor do they understand how important foreign influence with officers, officials and even bandits can be in aiding the people at such a time. When the enemy moves in upon a city the first demand is "women," and those who do not produce are shot or bayonetted. The missionaries have again and again been successful in saving women and girls from such a fate by going to the "head man" and by "talk"—that most effective of all methods in dealing with Orientals. When attacks are expected, Christians and non-Christians alike flock to the walled mission compounds, knowing that they will find comparative safety as long as the missionaries are there. By accepting full responsibility for the risks they are taking many missionaries feel that they are justified in continuing their work. There is a job for every able person to do from daylight until late at night. The hysterical people find relief in leaning upon the superior knowledge and calm of those who are not so directly concerned with their great disaster.

At Hofei the danger of air raids was always at hand. During December and January they had from one to seven alarms a day. There is an alarm system consisting of a bell on a tower which is rung when the planes are reported coming. Not until they are actually seen is the bell struck in a series of sharp, quick notes. When they have gone a slow bell is tolled. Meanwhile, the terrified people run to whatever hiding place they have managed to contrive. Some have dugouts in which to crawl, others have dug holes under trees, some crouch by walls to conceal themselves from low-flying machine gunners. On the lawns of the mission compound huge American flags, some twenty-two by sixteen feet in size, are hurriedly spread, while a Red Cross flag flies always above the hospital.

In describing one raid of five planes during which bombs were dropped, Mrs. Burch writes: "We crouched by a wall and they went directly over our heads, circled and came back over the hospital. I stood by the wall and prayed frantically 'Don't let them drop one on the hospital.' The man next to me knelt with his hands clasped saying 'O me teo fu' (a Buddhist chant) over and over. But they went on over, aiming at a school which housed soldiers. We could smell the smoke when the shells struck. They went wild, striking some small houses and knocking over brick walls. Two were killed and seven injured." In answer to the question: "Don't you feel scared?" she says: "You may laugh, but I feel scared in the middle of my back. I actually get a pain in the center of my spine so I can scarcely move. Most of them get weak in the legs and some feel sick in the pit of the stomach."

On occasion the alarm would ring at night and the planes would roar over head all lighted like a display. Many of the missionaries went to bed with all their clothes on or had suitcases packed ready to carry out with them. Some of the ladies wore layers and layers of garments so that they would not be caught without plenty of clothes in case their house was destroyed. They looked like stuffed dolls and afforded a relieving note of amusement.

The hospital at Hofei has its own batteries for lighting and operating, but the rest of the city was plunged in darkness when the entire electricity company fled. The post office employees were threatening to leave at any moment and mails were very irregular. Business was at a standstill. The few shops that remained open were almost denuded of goods. Most of them were barred up and those doing business had only a few boards down. (Chinese stores are entirely open to the street across the front, but at night boards are slid across the opening.) They closed hurriedly when an alarm sounded. Food, of course, was scarce. Dates were the only fresh fruit, but tins of Chinese vegetables, fruits and spices could be had, as well as such varied items as honey, raisins, chewing-gum (!) and jams. Coffee, butter and sugars were scarce—sugar at 50 cents a pound! No potatoes, flour like sand and brown in color. The missionaries could not make raised bread, for no yeast was available. The yeast factory in Shanghai was destroyed, so there will not be any dried yeast in China for some years.

Many of the Chinese people left the city at dawn and went to the country to return at night when there was less danger of attack. There was another menace in the retreating Chinese soldiers passing through the city. A group large enough might begin looting and killing. Their only good deed was in collecting all the opium smokers and "riff-raff" about town and taking them off roped together to carry their loads.

The shooting of traitors outside the city gates caused quite a disturbance at Hofei. The Japanese intent to set up a puppet government in each conquered province has been the undoing of many an official who hoped to gain advantages as the nominal head of a province.

After the Panay bombing some fifty survivors made their way to Han Hsien, a small town not far from Hofei. They had at first believed that the Japanese were attacking all British and American boats, and did not hope for help on the river. They wanted to get to Hankow overland by automobile. They got word to the missionaries at Hofei to send medicines and bandages to them and to try to get them a car. Mr. Burch, the only man at the station, managed to get the only car in town and with an armed guard started out at dawn to reach them. He found them in desperate need of food and with no means of dressing the wounds of the thirteen injured. One of their number (Hall Paxton), although wounded, had started out to try to get a car himself. He stayed overnight at the Chiao Hsien Advent mission station, where his chief concern was that the American lady

there would have washed his bloody shirt which he wanted to keep intact for a souvenir!

A missionary in the interior, where the few dingy Chinese inns are infested with vermin, is always prepared to "put up" foreign travelers passing through town. In war time, when so many were moving to places of safety, the number of overnight visitors increases. At Hofei not only were foreigners of every description given a place to sleep and meals, but the missionaries were asked to be ready to entertain Chinese officers and officials who might find it necessary to stop off. At one time they had expected the Generalissimo himself, but he did not arrive. Instead they had four lesser government men, with twenty trucks and their drivers, who were on their way to join Chiang. Two were generals, one an aide and the fourth an interesting man who has explored little-known parts of Tibet. These were English-speaking men, well educated and charming. All were Christians. It took some managing to collect enough beds and bedding for the four men on such short notice. When they were finally tucked in they looked like the three bears in their different sizes and heights of beds. Such a hungry crowd made a dent in the precious supplies, but the Chinese travelers gave generously to defray the expenses of their own and their drivers' meals. One of the party, General Huang, had a beautiful trained tenor voice and amused them all by composing little songs suggested to him by the pictures in the magazine at which he was looking. At breakfast he proposed a farewell toast to their hostess and rose, coffee cup in hand, to sing "Drink To Me Only With Thine Eyes." At the end he suddenly began to sing all on one tone, "And now I must go before I cry," and rushed out of the room. He came back later to explain that he was too sentimental and that sad songs always made him want to weep!

"The General wants to weep," and well he may. Just as the World War is still reaping its harvest in damaged lives and tortured nerves, so this generation of Chinese will never entirely recover from the effects of this war. We will not be here to see China return to prosperity. Colleges, schools, factories, hospitals, churches, whole cities once visited as scenes of beauty are gone. All the work of the past ten years in building a modern China with sanitary cities and fine roads is gone. China, in truth, "eats bitterness" today.

United Christian Youth at Columbus

(Continued from page 11)

termined by events which have preceded it and which are to follow. It will reflect the accumulation of program planning over the period of the last four years. In a sense, both the Lake Geneva and the Lakeside meetings were preparing for this significant gathering.

There are several meetings planned for 1938 and 1939 which are also influencing the plans. At Madras and at Amsterdam, in two widely separated parts of the world, Christian young people will hold conferences. The former will place in prospective the missionary outreach of a vital Christianity. The latter will deal with the centrality of the Church and with the need for religious expression in all of life. Amsterdam will endeavor to give to young people the sense of the ecumenical nature of Christianity as the Oxford and Edinburgh conferences gave to the Church at large last summer.

The influence that these conferences have already had on the United Christian Youth Movement is shown in the general emphasis of the movement for the next year, "Youth in the Christian-World Fellowship." It has influenced the program of the Columbus meeting so that there will be two commissions, one dealing primarily with major Christian beliefs, and the other with the development of a definite program of action. In every case an attempt will be made to relate the experience to the world community of Christianity.

There will be many more young people at Columbus than those who attend this special youth session. They will take part in the conferences arranged for young people and students in the major convention. This will also be of great importance because these conferences will discuss the best and latest plans that have been developed for youth and student work. The program which is being planned for the youth meeting will have little significance unless methods can be evolved which will take it to the local church school class or society. That will be a problem for the youth features in the convention.

People who attend the young people's and student conferences at the convention will have an opportunity to see the total scope of the Christian Youth Building a New World program. There has never before been an opportunity of this kind on such a large scale. National leaders will take part in the conferences and the most recent plans will be discussed and transmitted to all the local church workers who attend.

The two meetings will work side by side, and, as far as young people's work is concerned, will complement each other. Plans are not enough if they cannot be put into the hands of the people who can do something about them. Unless the people whose responsibility it is to plan youth programs come to the meetings in Columbus, the purpose will be defeated. But plans have progressed so far that we have assurance that those people will be present. Columbus, therefore, will be extremely significant. In fact, it will probably be the most significant gathering ever held by the United Christian Youth Movement. From there will come the inspiration and insight which will keep young people continuing in their task of building a Christian world. Its influence will be felt in all the corners of the United States and Canada.

Youth in a Disordered World

By R. H. EDWIN ESPY*

"The clock of civilization is at five minutes to twelve. At the midnight hour it will strike its last."

THIS dismal prediction, the essence of many an observer's analysis of the present-day world, is highly phantastic to the average American mind. The seething struggles of other lands are too far away to seem actually true. Especially the members of the younger generation, with all of life before them in which to vindicate their optimism, refuse to believe that only chaos awaits them.

Yet we know that the world is in turmoil. War is not only threatening but raging; gigantic social revolutions are reshaping the total lives of vast blocks of the world's population; the tugging and jostling for political and military advantage among the nations is straining forbearance to the brink of explosion; economic rivalries between countries as between individuals have brought destitution to some and excess to others; the resurgence of the doctrine of race entails daily persecution, expatriation and death.

As Christians, we know that the principles of Jesus are being despised and crushed under the struggling feet of force. We see the Church itself facing bitter and growing opposition in many lands. While in some countries there is open and acknowledged conflict with the Christian faith, in others the struggle, though not yet fully visible, is nevertheless equally formidable. It is merely submerged in the social, political, economic, international and racial tensions in which the peoples are engrossed.

Do we realize too that it is the young people of these other lands who are the chief victims of the dynamic social and political movements which are sweeping their countries? It is an alarming fact that the great mass movements of our present day, whether they are the conscious creations of dictators and party fanatics or the less coherent popular enthusiasms that arise unrecognized even in the democratic countries draw their most telling support from the younger generation. These movements rely on youth because it is enthusiastic and loyal, because it is easily won to causes in which older people are more likely to see fallacies, because its total approach to life can be more easily revamped to a particular viewpoint, because it has many years before it in which to serve. The leaders realize, as the Germans say, that "Who has the youth, has the future."

In this modern maelstrom, in which the younger generation is being buffeted about by the winds of many irreconcilable doctrines, what is the reaction among Christian youth?

Christian young people in many lands are necessarily more conscious than formerly of the inescapable relationship between their faith and the world in which their faith must be exercised. They recognize in a new degree that faithfulness to Christian convictions must often bring them either into active conflict with, or into humiliating isolation from, the streams of mass sentiment and action which are swirling about them. They are more eager than formerly for a clear and persuasive exposition of the truths of Christianity to guide them themselves and to influence the world in which they live. They feel the need for a firmer and more dynamic spiritual content in their Christian living. They see the life and death necessity of greater unity and fellowship in their common Christian faith, across the boundaries of their lesser differences. They are realizing anew that they are part of a great universal Christian community exhorted by its Lord to resist evil with good and to go forth in the faith that the final victory is Christ's, come what may to them personally and even to the forms of society which they have long accepted.

Let us look particularly at the evidences of the growing desire on the part of Christian youth for a more united witness to their common faith. They are banding together nationally and internationally, denominationally and interdenominationally, in the fellowship of worship and thought and action. They sent official representatives to the two World Conferences of the Churches at Oxford and Edinburgh last summer and many individual young people were pres-

Oxford youth delegates from Canada and the U. S. A.

* Secretary Oecumenical Youth Commission of the Universal Christian Council for Life and Work.

International group at leaders' conference of the Youth Commission held at La Borcarderie, Switzerland

ent at the convention of the World Sunday School Association in Oslo in 1936. They will be represented by carefully picked delegates at the world meeting of the International Missionary Council in Madras this coming December. At recent international gatherings of the World Alliance for International Friendship through the Churches there have been parallel conferences of young people, and the Oecumenical Youth Commission of the World Alliance and the Life and Work Movement holds frequent special conferences. Such long-standing world Christian youth movements as the Y. M. C. A., the Y. W. C. A. and the World Student Christian Federation are carrying forward with unceasing vigor their wide-flung work. International Christian Endeavor is holding a great world convention in Melbourne, Australia, in August. Many of the denominations which are world-wide in scope, and other world Christian bodies, are developing their own international youth organizations in response to an expression of need on the part of young people themselves.

In addition to conferences, the activities of these world Christian youth movements include the exchange of correspondence between young people of different countries; the conducting of international essay competitions such as that on "Christ and world friendship" under the auspices of the Oecumenical Youth Commission and the World Sunday School Association; the holding of international camps, holiday houses and tours; exchange of young people for periods of residence in other countries; special visitation of the churches and religious and cultural institutions of other lands and communions.

At the present time a major undertaking is the preparation of a World Conference of Christian Youth to be held in Amsterdam, Holland, from July 24 to August 2, 1939. As recorded in the statement of purpose adopted by the joint committee representing the organizations collaborating in this enterprise, this conference will "gather representative young members and leaders of the youth work of the churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted *the message of the victory of Jesus Christ over the world's spiritual, political and social confusion.*"

The Amsterdam Conference will bring together fifteen hundred carefully selected delegates from most of the countries and churches of the world. The United States will be entitled to two hundred and eighty representatives.

As a joint international enterprise of this size and character has never before been attempted, it will be a difficult task. Only the gravest circumstances could persuade the experienced collaborating movements of the necessity and indeed of the possibility of such a venture of faith in the midst of the present world crisis. But it is exactly the disorder and lack of direction in which the world is disastrously drifting, which has aroused the demand for such a united manifestation.

If we were to attempt in short a total appraisal of the status of Christian youth throughout all lands in the present day, we could not but see it in the setting of an increasingly hostile world. Nor could we fail to sense the growing desire of Christian young people to express their faith more fully and unitedly in actual action. For they are aware in a new degree that the present situation holds ominous possibilities for the Christian faith, but that the Christian faith holds redeeming certainties for the world. Those of us who are banded together in the world Christian task, whether locally, nationally or internationally, may take courage at this joining of challenge and answer among the younger generation.

It is not primarily a question of saving our present civilization, for this is a relative value. It is a question of lending our lives to the total work of personal and social salvation, to the "victory of Jesus Christ over the world's spiritual, political and social confusion." May the youth of America take their God-given share in this battle of wide horizons.

God's Voice in Nature

I saw a cardinal!
A flash of red against the river bed
White with snow and ice, most dead;
Trees nude, water frozen from song,—
A parable of life with faith most gone.

I saw a cardinal!
A stirring,—deep within my soul.
Spring,—a flashing vision of that goal—
Of trilling bird notes, flowers and bees,
Of life, of love, of hope, of Thee!

I saw a cardinal!
Thank Thee, Father, kind and good,
For this brief signal, understood.
Help me ever attuned to be
To flashing messages of Thee.

—Vere Rogers

"Outside the Pale"

An Account of the Discussion Method Approach to the Problem of Liquor Among Young People

By LURA E. ASPINWALL*

MANY people consider drinking outside the pale." "Well, a *pail* is awkward," replied some punning youth. This was four or five years ago. If the subject of liquor was introduced into a young people's group, it was almost invariably and rather obviously dragged in by an adult, who seeing members of the group nudge one another and whisper, was immediately overcome with fear of recognition as one who belonged to the horse and buggy age. Words, sounds, or gestures on the part of some uninhibited young person would send the group into laughter. No use telling these young people that the effects of liquor were not immensely funny!

Their attitude was something like that of the boy who listened for an hour to a good woman explaining by chart and diagram the effects of alcohol on the human system. Finally to clinch the argument the woman broke an egg into alcohol so that the children might watch the devastating results. "Now," she asked, "what does this teach us?" To which the small boy replied: "Alcohol is good for frying eggs." Learning is decelerated by lack of awareness of a problem.

But something has happened.

In a recent youth conference drinking was one of the problems about which there was the greatest demand for an interest group. This is rather typical of the change in attitude which one finds. Pursuant to such a request the adult leader may ask: "Is drinking a problem with you?" Only a moment's hesitancy and then of one accord they begin to tell: "It certainly is, I hardly ever go to a party or have a date that liquor isn't offered me." "That wouldn't be true of many of you, would it?" asks the adult leader ignorantly. Much nodding of heads. "You wouldn't believe it, Miss ————, but a lot of people, nice people, serve it in their homes. It is quite common at high school dances. And when you go out to eat after the movie some nearly always drink, and you are sort of conspicuous if you refuse." "Do you refuse?" For a moment a tendency to laugh, either from amusement or embarrassment, and then— "So far I have, but often I wonder if I'm just being straight-laced." This seems more or less to represent the group.

Adult: "Why do you refuse?" *Youth:* "Well, I don't know—we've always been taught it isn't good for anybody." *Adult:* "What is your experience about it?" *Youth:* "You can't drink and drive. It's responsible for a lot of the accidents."——"There's a man in our town who can't leave it alone so he can't hold a job, and his family is just about on the town." ——"I don't know whether I ought to say this, but my boy friend says that any girl who drinks is a fool." ——"Well (from a male youth), I think that's true." *Adult:* "You think it's worse for a girl to drink than for a boy?" Evident mental struggle over double and single standards. "Probably not actually more wrong, but when a girl drinks she lets down the bars and——" "Boys do too." "Yes, but the girl is the one who suffers for it."

For a moment, danger of the discussion turning to the problem of sex—then the adult leader perhaps asks: "Why is it that drinking alcohol makes people forget the things they've learned?" Silence. "Why is it unsafe for a man to drive when he has been drinking?"

Youth: "It affects his mind in some way. You can't drink even a little alcohol without it making

Facing Youth's problems together

* Miss Aspinwall is National Director of Student Work. This article is not descriptive of any particular discussion group but is representative of the discussion method approach to this and other problems confronting young people.

you react more slowly, and with these cars that'll go seventy, a second's difference in reaction may mean you're in the ditch." *Adult:* "Have you known that to happen?" "Yes." All want to talk. "Well," speaks up one previously silent, "if a man wants to drink, even if he makes a fool of himself, I say it's his own business." *Adult:* "You think this is purely a personal problem; that is, a man's drinking affects no one but himself?" *Too many at once:* "That isn't true." "What about those killed by drunken drivers —just run down?" "If a man drinks up all he earns and starves his family, is that just his affair?" "I know a man and his wife who——" "Let's see," breaks in the adult leader, "perhaps we will have time for that story later. Why *do* people drink?"

Youth: "Because it is expected and they want to seem to be good sports." "Because they like it." "Because they get started and then can't leave it alone." "Doctors give it to their patients." "That's true." *Adult:* "That seems strange. If doctors prescribe liquors, is or isn't that a pretty good indication that they can't be harmful either personally or socially? Maybe we are wasting our time in discussing something that isn't a problem." *Youth:* "No, doctors prescribe strychnine too, but that doesn't mean that everybody ought to take it whether or not it is prescribed." *Adult:* "Well, why do people drink? Why do poor people drink?" *Youth:* "Maybe to forget their troubles." *Adult:* "Why do students drink before going out for a social evening?" Deep thought. *Student:* "I can tell you why. It's because you can laugh and joke and forget yourself better." *Adult:* "Forget yourself? Do you want to do that?" *Youth:* "It makes you feel important." *Adult:* "How does it do it?" *Youth:* "Would the fact that it deadens a part of the brain make you forget that you're self-conscious? Could that be it?" *Adult:* "What do you think?" *Youth:* "I think it might."

Adult: "Studies made in one of our great universities last year indicate that you are right. Their tests showed that alcohol does deaden certain nerve centers, that this deadening does slow up reactions, making driving dangerous, and lessening ability in some vocations. For instance, a typist makes more mistakes after she has taken a drink than before. According to this study, the nerve centers narcotized by alcohol are those which have to do with mental functions, one's sense of values, one's inhibitions. Mary, that's why your friend said what he did about a girl who drinks being a fool. Many inhibitions are built up for genuine protection in a particular type of social order." *Youth:* "Did they find it's habit forming?" *Another:* "I read somewhere that a moderate drinker might live longer than a teetotaler, but that the percentage of those who remain moderate drinkers is comparatively small." *Adult:* "These studies indicate that." *Youth:* "Well, about taking a drink before going out socially, I don't see any harm in that if it helps you to forget you're awkward and don't know what to say." *Another:* "Nobody will get over being awkward or dumb that way. Perhaps you're more awkward after taking a drink and just don't know it. You have to face things."

Adult: "If alcohol is harmful, why do we continue to have it on sale?" *Youth:* "People make money on it." *Adult:* "Are you saying that in order to make money men will exploit others by selling them stuff which injures them? How important do you feel this economic phase of the problem is?" *Student:* "Very. It's really responsible for the whole thing. Maybe we are awfully gullible if we let ourselves drink the stuff just so men can make money on us."

Adult Leader: "Can anything be done about it?" *Youth:* "We tried prohibition. It couldn't be enforced." *Student:* "Well, if all alcohol beverages were owned and controlled by the government and fixed so that no one made money on them, at least they wouldn't be urged on people all of the time, displayed in windows, advertised on billboards——" Interruption—"Aw, that's socialistic." *Student,* continuing militantly: "Well, what if it is? These companies want people to develop the habit of drinking. What do they care about its effects so long as they make money? As for me, I am not so naive as to let them use me."

Adult Leader: "I think for the most part this group is saying that drinking is not a desirable personal habit. That it encourages people to escape temporarily from the realities of life, sometimes makes them inefficient vocationally, and may easily grow into a disastrously bad personal habit causing unhappiness, poverty, even death for those who do not drink. If that is the case, it becomes a social problem, and perhaps we should decide not only our own attitude toward it, but how we can help to prevent its harming others. What can young people do?"

Cynical Youth: "Well, first we must face the facts. I've never thought much about it. What is that study you mentioned?"

Another: "We must make up our own minds about whether we will drink, what we will say, and the like."

Economically-Minded Student again: "I still think that the problem is fundamentally economic. You've got to get rid of the profit motive in business and get government control before you can really solve the problem."

The House of Afternoon

Where the view from every window
Touches sunset hills that soon
Will be wearing purple shadows
Is the house of afternoon.
A wide door swings inward, open
On the noontime and the dawn
Where the yesterdays are sleeping
And remembered things are gone.

There's a room of understanding
That is builded out of prayer;
And the morning and the midday
Have set shining pictures there.
There are lamps that Faith keeps burning
Lit with long-forgotten tears
And they throw a tender brightness
On the meaning of the years.

—Grace F. Guthrie.

Social Trends

By JAMES A. CRAIN*

American Indians Face the Liquor Problem

THE subject of prohibition of alcohol among Indians is being pressed before Secretary of the Interior Harold L. Ickes, according to a release of the Department of the Interior, with sharply conflicting views on the part of some Indian tribes and on the part of superintendents and other officials of the Indian Office. The Klamath Tribe of Oregon, whose members live close to white towns, has presented a Congressional bill creating a system of local option. Under the terms of this bill, if the tribe exercised its option, a permit system, modelled upon the experience of Sweden, would be substituted for prohibition. The tribal council of the Flathead Indians of Montana has unanimously endorsed a similar measure. On the other side, serious presentations have been made to the effect that in the absence of any prohibitory legislation, natives of Alaska are being debauched to the extent of threatening the existence of whole communities. But even within Alaska, there are groups of Indians sharply opposed to any discriminatory legislation prohibiting the sale of liquor to Indians.

Commissioner Collier of the Bureau of Indian Affairs, in his annual report for the fiscal year 1937 stated:

> Technically, the Indian Service adheres to an all-embracing plan of universal prohibition among Indians. Practically, with the funds allowed by Congress, prohibition is being enforced only in limited areas. Shall the Service abandon prohibition entirely? Shall it work toward a break-down of Indian country into areas where enforcement is still imperative, and other areas where costs and frictions probably must continue to exceed the results? Can local tribal option be established unconditionally under a statute authorizing the introduction solely of light wines and beers under a system of government monopoly and with a permit system?

In recent years, Commissioner Collier pointed out, Congress has passed a number of Acts breaking down the uniformity of Indian liquor laws. Through the Hastings Amendment in 1934, the entire Five Tribes area of Oklahoma was taken out from the Indian liquor laws. Subsequently, Congress legislated to permit beer to be sold to Indians in Oklahoma. Last year the town of Hardin, Montana, within the Crow Reservation, was exempted from the Indian liquor laws by Act of Congress, but the sale of liquor specifically to Indians within Hardin continues to be prohibited. Previously, Congress had legislated to permit the introduction of liquor into portions of the Chippewa treaty area in Minnesota.

Answering a question propounded by the House Committee on Appropriations at a recent hearing, Commissioner Collier stated that effective liquor enforcement among Indians would require an annual appropriation of not less than $690,000. The amount provided in the Interior Department Appropriation Bill passed by the House is only $216,540.

Secretary Ickes stated:

> Prohibition is enforced without much difficulty in those regions where the Indians live apart from the whites. And there are Pueblo tribes which obtain complete enforcement through their own self-governing ordinances, even though they are located close to white towns. Where Indians are scattered among whites, the enforcement of prohibition against Indians is a costly and to some extent ineffectual operation. Yet the case of Alaska indicates that the absence of prohibitory laws does not make for temperance among Indians. The situation presents one of the most baffling problems in connection with the guardianship of Indians, and one of the gravest problems of Indian life.

Evidently the Department of the Interior is trying to get the reaction of public opinion on the whole question of the sale of liquor to the Indians. Shall the traditional policy of prohibiting the sale of liquor to Indians be abandoned? Shall it be modified?

The policy now in force was adopted during a period when "fire water" was not only a menace to the Indian himself, but its consumption made the Indian a menace to the whites. The self protection motive no longer exists. Is our altruism strong enough to maintain the policy for the sake of the Indian's own welfare? Is it strong enough to stand up against the desire of the brewer, distiller and liquor dealer to find a market for their goods, even at the expense of the degradation of the Indians? The statements of both Commissioner Collier and Secretary Ickes indicate that liquor does today for the Indian what it has always done.

Secretary Ickes makes some interesting observations that ought to bring a blush of shame to the white lords of creation. For instance, "Prohibition is enforced without much difficulty in those regions where Indians live apart from the whites." It should shame the white man to have it said that certain Pueblo Indians are able to enforce prohibition through their own tribal ordinances, even against the white seller, but where Indians live close to white settlements enforcement of prohibition is a costly and ineffectual operation.

Two statements the secretary makes are true not only for Indians, but also for whites. *Absence of prohibitory laws do not make for temperance anywhere* and *the sale of liquor presents one of the gravest problems, not only of Indian life, but of civilization itself.* If you want to do something to help maintain what remains of our present Indian liquor laws, write a letter expressing your views and send it to Hon. John Collier, Bureau of Indian Affairs, Department of the Interior, Washington, D. C.

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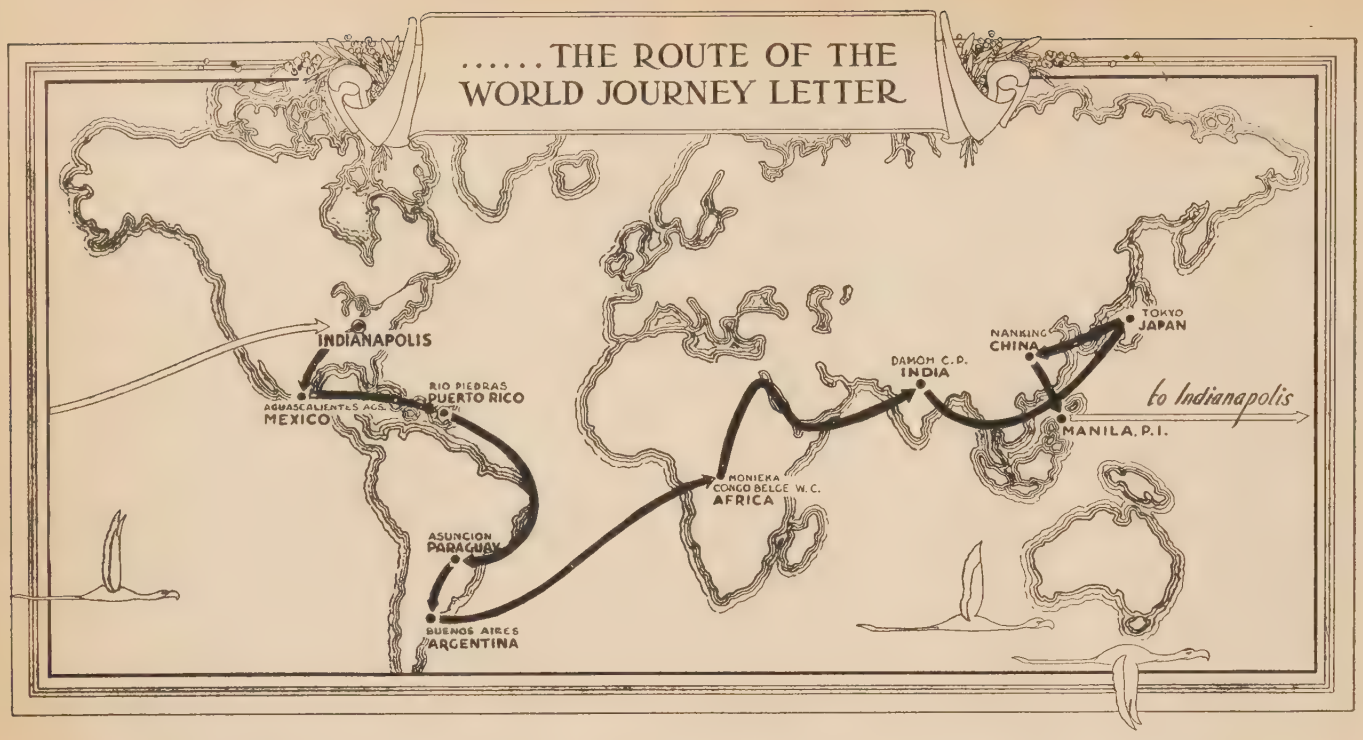
* Dr. Crain is secretary of Social Education and Social Action for The United Christian Missionary Society.



We Visit the Philippines

With Mr. and Mrs. Allen R. Huber

Through Our Letter on a World Journey

YOU say you were afraid you would not see us in Manila. Of course, our shipwreck on Hoishoto Island did furnish us with something to remember. However, the Christmas season, receptions, a convention, a ten day trip into the Abra mountains and going to housekeeping in Vigan, Ilocos Sur, have given us more important things to think about. Now we are in Manila attending the annual meeting of the National Christian Council so that explains why we could meet you at the boat. You'll want to attend one session and meet some of our finest Christians of the various churches. Is it not a significant fact that the secretary of the Philippine Council of Christian Education, and the acting secretary of the National Christian Council and the secretary of the American Bible Society here are all Disciples of Christ?

Let's take a drive around Manila. Here in the Tondo district a great fire last spring destroyed hundreds of homes and buildings, among them the Velaquez Christian Church, the home and furnishings of the faithful minister, Leon M Baña, and also the homes of practically all of the members. There are thousands of people crowded into the Tondo District and an adequate place of worship and social center are greatly needed. This is our Gastambide Church and just down the street is Mary Chiles Christian Hospital which is being purchased by Dr. Florendo, one of our brethren. We are glad that we have a part in the Union High School, Union College and the Union Theological Seminary.

Since you are here for such a short stay we shall not have time to visit our churches in Cavite and Rizal Provinces. We have a splendid group of well-trained leaders up there. Tomorrow we shall see our strongest Tagalog church at San Pablo, Laguna, in the heart of the beautiful coconut region. There is a great group of young people and some very active laymen. The pastor is Simon Rivera, our oldest minister in the Tagalog field.

We wish that you had time to visit our splendid brethren of the North. Margaret Lawrence, one of our China missionaries did have an opportunity to go, and here is the account of her trip:

"At Manila we were met by W. H. Fonger, secretary of the American Bible Society here. Manila, while very foreign, yet seems much more American than any of the other fields. Mr. Fonger was just ready to start on a trip to some of our stations so very kindly took us along. We made the whole trip by automobile. All one day we drove northward on the island of Luzon, and about the middle of the afternoon drove into Vigan where Mr. Fonger served for The United Christian Missionary Society. Two hours later we reached Laoag which is yet farther north of Vigan. We drove immediately to the church where an institute was being held. Here we met several of the pastors and district evangelists. How very cordial they are! That evening we were taken to the dormitory. The schools are government controlled so the dormitories are for the boys or girls

who must come in from other villages to study. It is a wonderful opportunity to really know and help the young people of high school age. The dormitory in Laoag is for girls. The thirty girls were sadly missing the supervision of such as Miss Eberle, Miss Adamson, Miss Siegfried and Miss Noffsinger. However, they were still enjoying the very fine building and were carrying on vesper services three times a week as well as a Sunday evening study club.

"The next morning we attended a session of the institute. There was a study class on the Gospel of John, discussion of Sunday school methods and another on financing the church. Most of the workers are familiar with English as that is the only language used in the schools. Through the National Christian Council they are furnished graded Sunday school material sent out from the United States. They use year old lessons, so they can use supplies from the States at negligible cost. There are also materials being prepared in the Filipino dialects. That morning we also visited the kindergarten which is held in the basement of the hospital.

"From Laoag we drove to Batac where we were the guests of Pastor Sylvestre Morales, the district evangelist for that section. He had invited us to speak in three of the schools there about China. The first school was a private high school. The second was a government elementary school, and the third a government high school specializing in agriculture. We were especially impressed by the domestic science department of the elementary school. It was a model home with everything intact, being very simply and tastefully furnished. The students in all three schools listened very eagerly and sympathetically to what we had to say. We were received in all three places most cordially and graciously by the principals and teachers. That day we had lunch in the home of Pastor Morales. It is a typical Filipino home. It, too, stands up on stilts but below he has built himself a very attractive study.

"After lunch we bade our host and hostess goodbye and headed South. As we passed from one village to another, Mr. Fonger pointed out to us small chapels built by groups of Christians only the tin roof being furnished by outside friends. We stopped and entered one as Mr. Fonger told us how he, with a group, had gathered early one morning and after a prayer meeting started in gathering stones and putting them into the walls of that little church. They brought their lunches and spent the whole day at it.

"In Vigan we went to visit the dormitory and church. Here we met pastor and Mrs. Santos. They live in the dormitory and are responsible for the activities there. Most of the girls prepare their own food and everything is kept very clean. We also met Miss Gascon who with Mrs. Santos conducts a Bible Training school. They have about ten girls who go out and work in the churches for only food and lodging. Often they have the work of both pastor and Bible woman. Miss Gascon herself has given years of service getting only room and food. She has made money for incidentals by embroidery. Such as these remind us of Paul resorting to tent making to make expenses. In the Philippine Islands this type of Christian worker seems to be the rule.

"South of Vigan we branched off from the main road and followed a winding mountain road inland into the province of Abra. This province is all streams and mountains, and in some of the valleys live the Tinguians who have been non-Christian until very recently. They were almost entirely ignored by the Spanish so had practically no schooling until the Americans came in. As a consequence the Catholic influence there is not at all strong. The Bible women working there conduct religious education classes in the small schools. We had to hike up the narrow trail that winds for twenty miles to Lamao where another annual institute for lay workers was being held.

"Here the mountain people had gathered from many villages. Most of them had had at least a day's hike, and some had been two or three days on the way. They had gathered for a few days of training and inspiration so as to be better able to serve in their chapels and communities. One of their own Tinguian men, a graduate nurse, gave them instruction in First Aid. They also had courses in short stories, songs and games, in Bible, and discussions of various problems. Every evening they held evangelistic services. This mountain section is served only by the Disciples of Christ. There are four chapels, six points where regular services are held, and about the same where services are irregular. The trained workers in this section include a district evangelist, Canuto Batoon, a pastor, two Bible women and a male nurse.

"Our most interesting trip brought us much closer to the Filipino people and gave us a greater appreciation of them. The Christians are earnest and capable, but they yet need the supervision of a missionary."

Left to Right: Girls in front of their dormitory at Vigan; Pastor and Mrs. Santos with their young son (Vigan); group attending institute in the Abra mountain district.

WORLD CALL

And So to War?

ROOSEVELT has gone farther toward war in six months than Wilson did in two years" declares Hubert Herring in his new book *And So to War*. He supports this arresting statement by a careful comparison and analysis of the events of 1917 which led us into the World War and the events of 1938 which he thinks are leading us into another conflict. He is sure that we are being taught the ways of war again, that the teachers are both prominent and numerous, and chronicles a series of episodes, speeches, letters, programs and legislation, which he calls "lessons" to the number of forty-five. Among them are the Panay incident, the famous quarantine speech of the President, the big navy bill, the swamping of the Ludlow amendment, the letters of former candidate Landon and former Secretary of State Stimson, the industrial mobilization bill, the huge war game in the Pacific, the spy scares, and the preachments of the Secretary of State.

The author thinks the President is dominated by the same "visions of grandeur" which he attributes to Theodore Roosevelt and Woodrow Wilson, and that Cordell Hull is a well intentioned man with a Wilsonian penchant for leading crusades such as "making the world safe for democracy." He is afraid of what he calls a "Sir Galahad" statesmanship, the present tendency to follow the lead of the British foreign office, and the growing power of the President.

The book is really a pamphlet for the moment, for published in early April it contains materials gathered as late as the middle of March. Being immediate in its interest it should be read now and not six months from now. The interpretation may be biased, you may think it overloaded with emphasis, you may violently disagree with the author's conclusions, but every peace loving American owes it to himself to get this interpretation and in his own mind set it over against the war propaganda of these days of "power politics." For our own part we believe that Dr. Herring's conclusions are justified by the facts.

Thurman W. Arnold's *The Folklore of Capitalism* has become a best seller in the non-fiction class, and rightly so, because it is a most important work by an up-and-coming man. It is a little cynical but aside from this blemish is most stimulating. The author contends that we have a tendency to set up a set of principles which develop a folklore filled with ritual and symbolism, and that we hold onto that folklore long after the conditions which originated the symbols and principles have passed away. One illustration of his thesis is in the realm of private property. Our economic system is so organized as to defend private property rights. This defense of private property is embedded in our theories of economics, our laws, our courts and our social institutions. But a condition has arisen in which most of the property is no longer private for it has become corporate and in a sense public. Nevertheless we treat this corporate property with the same system of principles and arguments that we have used to support private property when the conditions have substantially changed. He further contends that we have a tendency to settle our problems by following symbols and emotional leadership at the same time we imagine we are being devoted to principles and laws of action. The author has been a professor in the law school of Yale University and has recently been appointed Assistant Attorney General of the United States in charge of anti-trust prosecutions.

The Riddle of the World, by D. S. Cairns (theologian of Aberdeen) is a book of Christian apologetics—in the exact sense of the word. It is a unified argument that begins with the statement of a problem, examines various solutions, posits the Christian solution, and ends with a summary. The language is the language of argument, the statements are clear, the chapters unified, and the treatment is conclusive and definite. The problem stated is that man is in the universe, a part of nature, conditioned by nature, born of nature, dying at the hand of nature, but still mysteriously above nature, able to view it, analyze it, and seeking to transcend it. Our religion expresses its faith in a creative God all powerful and loving and here is man limited by nature, facing the old dilemma of a good God and an evil world. It is with this *riddle* that the author deals. He begins with humanism, the humanism of Lippman, Krutch and Hayden and we say "old stuff." He considers the limitations of scientific naturalism and we are tempted to again say "old stuff." He goes on to discuss dialectical materialism and his argument takes on new freshness. He gives an extended exposition of what he terms "The Hebrew Solution" of the Old and New Testaments, a masterly setting forth of the biblical drama of salvation through the revelation of God, the necessity of postulating divine initiative in the process of human redemption. He has some trenchant criticisms of modern liberalism, thinks the "wholly other" of Barth too one-sided, and ends with a summary which really summarizes an argument carefully made, brilliantly stated and conservatively concluded. May I add the suggestion that there is much preaching material in this book?

Thomas Mann has taken twenty verses from the book of Genesis as his text for a two volume novel of 650 pages called *Joseph In Egypt*, a continuation of

(Continued on page 42)

Why $100,000 for Children's Day?

CHILDREN'S DAY is the last special day in this missionary year. Unusual cooperation has been given by the churches and Sunday schools in the observance of the special days under the new calendar this year. Children's Day means much to the advance of the world cause of Christ. The observance of Children's Day in our churches and Sunday schools on June 5 will be a great inspirational climax to the year's program. The goal for Children's Day this year is $100,000. The reaching of this goal will mean a step forward in world missions. *We list four reasons for a $100,000 Children's Day offering:*

Because of the work established

Few of our people realize the magnitude of the world missionary enterprise of our churches. We are in nine great foreign fields. We are supporting 165 missionaries and 1,915 national workers; 499 schools that cared for 17,133 students last year; 10 hospitals that gave 466,933 treatments last year. Our churches in these nine fields number 1,261 with 68,031 members. Think of it! A good sized city!

These Christians have been brought to Christ through the years by the interest and Christian love of our churches. Thousands of our sons and daughters have gone to minister to them. These Christians and these workers are our heritage and our responsibility. Every letter from a missionary breathes the impassioned story of their need. Every report fairly shouts of their victories and accomplishments.

Because of the opportunity

Our work abroad has grown in spite of restrictions in money and missionary staff. The very success of the work will turn to defeat unless we can meet some of the most desperate needs. In **Africa** church membership has increased more than 35,000 during the last thirteen years. New recruits for evangelistic service are urgently needed to develop in Christian living this large group so recently out of paganism.

In **India** the program is acute because of the fact that whole communities are ready to accept Christ. The caste system has always presented almost insurmountable difficulties for the individual who must break away from his community, his home and his means of livelihood when he becomes a Christian. Many can only depend upon the group of fellow Christians to help in the inevitable economic adjustment. Many others do not openly accept the Christian gospel because of these overwhelming obstacles.

As the message has been heard among these untouchable groups and demonstrations have shown them the meaning of "the more abundant life," what is known as "mass movements" have developed. In these group ingatherings the economic life of the people remains substantially the same as before, and improves, not as a result of mission aid, but as a natural outcome of a changed nature, a cooperative outlook and a release from the shackles which oppress the untouchables. How imperative that money and personnel be available for seizing the tremendous opportunities of today in mid-India of leading these needy people into a real knowledge of the Christian life.

In **Latin America** communism and fascism are being offered to the people by well paid agents with highly effective and expensive propaganda. The supreme opportunity is opening to the evangelical movement to set forth adequately the message of Jesus for these troublous times. In three of these fields church buildings are urgently needed to give the congregations an opportunity for effectively witnessing in their communities. In their present financial situation the members themselves can help only in a small way toward meeting these larger needs. The lack of current mission funds for the regular support of the work compels a giving on the part of Christians in the foreign fields out of all proportion to any giving we know at home and even then native ministers are often so inadequately supported that the health of minister and family is jeopardized.

Many new opportunities are opening in all of our world fields—waiting money and personnel. In **Argentina**, **Japan** and **Puerto Rico** the missionary staff has been reduced to two missionary couples. These workers carry a wide range of responsibilities and when furlough years come there is a distinct loss because such services cannot be shifted to other missionaries and there is no money to secure well-trained national workers. In **Mexico** means must be provided to develop a group of lay leaders to carry on the rural work.

And now, as always, there is the call to minister in His name to sick and suffering people. How can Christians in our blessed country turn deaf ears to the agony of our fellow Christians in **China**?

Because of a world gone mad

The world has gone mad. The one continuing constructive force that seeks nothing for itself is the church with its missionary program. For hate it substitutes love; for greed it substitutes giving; for war, brotherhood.

Because we are Christian

Unless we take the full gospel with its world commission of evangelism we cannot call ourselves Christians. "If any man would come after me, let him deny himself and take up his cross and follow me." Matthew 16:24. "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." Luke 9:62. "Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

The answer is a larger support of Children's Day so that the Kingdom of Christ may move forward.

Young Pe
Con

In Many Lands

YOUNG People's Summer Con
for wider fellowship. There
Canada, Puerto Rico, China
races and cultures share the confe
ing and appreciations. Missionarie
Christian movement in other lands
the problems of different racial a
inter-cultural and inter-racial conf
and in others, Young People's Sum

Americans—Indian and Caucasian—become conference friends

The conferences for Negro youth are a part of a world brotherhood

Young America studies the world program of the church

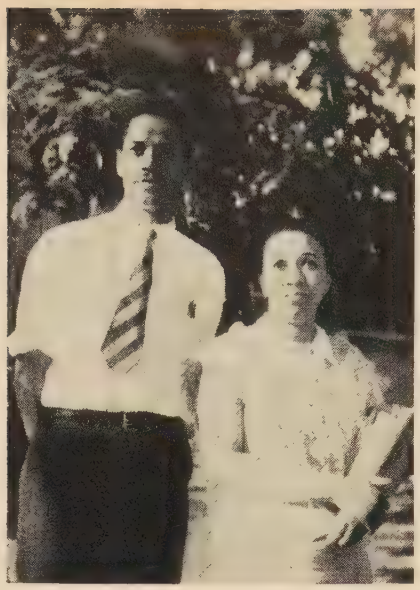
In lovely Puerto Rico Christian youth go to conference

A cosmic fellowship

's Summer nces

For Many Peoples

re increasingly becoming avenues nces in the United States, Mexico, ands. Representatives of different vship and develop new understand- e served in far off places tell of the s and faculty share in the study of groups and of the ways in which e overcome. In all of these ways, ences build for world brotherhood.



Well trained representatives of other races make their contribution as faculty members

Fellowship with Japan in a graduating class

And there is fellowship with the "deer" —or should we say between them?

ise communion service

Young men of Mexico arrive at conference to learn of "the way"

The Wandering Jew, Modern Version

By JOHN STUART CONNING*

THE legend of the Wandering Jew is that of a man in the days of Christ who stood with the crowd on the Via Dolorosa as Jesus bearing his cross passed on the way to Calvary. As he trod the weary road under his heavy burden the man spat at him with malice and contempt. Turning to him, so the legend goes, Jesus condemned the man, who had so bemeaned himself by adding shame to his afflictions, to become a wanderer upon the earth until that day when he should meet him again face to face. And so down the ages Ahasuerus, the Wandering Jew, has gone, moving from land to land, enduring weariness and vexation of spirit, seeking death which ever evades him—immortal until he meets again the One whom he rejected and despised.

That is the legend, but it is only a legend. It could not be true, for it belies the character of Jesus who taught and practiced forgiveness of enemies to the very uttermost. Yet the legend of the Wandering Jew has come down from early Christian times in the folklore of various tribes that came under the influence of Christian missionaries. Most remarkable is the way in which it has captured the imagination of writers since the beginning of the seventeenth century when an anonymous pamphlet was published giving "An Account of a Jew by the Name of Ahasuerus." It reappeared in 188 editions in French, English, German, Italian, Danish, Dutch, Polish, Finnish and other languages. Since 1774, when Goethe wrote his unfinished poem on "The Wandering Jew," some 460 books and treatises have taken this legend as a theme, fifty-six of them since 1918.

WHILE only a legend, is not this oft-repeated tale a vivid description of the experiences of the Jewish race through more than nineteen centuries? They have wandered everywhere, but in no land have they had a secure and abiding dwelling place. Sooner or later persecution or expulsion have driven them forth from the lands of their sojourn. Even before the Christian era Alexandria and Rome issued decrees of expulsion against the Jews. But strange to relate, it has been during the Christian centuries and mainly in lands nominally Christian that Jews have had to endure the most implacable and persistent persecution. Jews were banished from England in 1290, from France in 1346, from Hungary in 1349, and, the greatest expulsion of all, from Spain in 1492. The explanation given for most persecutions of Jews was their persistent refusal to conform to the faith and customs of their neighbors. They insisted upon living their own life and maintaining their own racial culture. They refused to assimilate. Pobiodonesteff, Procurator of the Holy Russian Synod, justified the barbaric pogroms of the Czarist government by announcing their aim: "One-third will be killed, one-third will be driven into exile, and one-third will enter the Church."

SOME comfort might be derived from a perusal of the black and ghastly record of the Jewish past if it could be shown that they were the product of a dark and cruel age now happily passed. Instead we are confronted with a Jewish situation today scarcely less malign and cruel than that of any former age. The Jew is still a wanderer. The discriminations and persecutions of Jews in the lands of Central and Eastern Europe, and elsewhere, are motivated still by the desire to get rid of the Jews.

The fact is that there are five million Jews in these lands who are absolutely not wanted. A large part of German Jewry is in flight. Polish Jewry, facing intolerable economic conditions, pines for some haven of refuge from its sufferings. Thousands of Jews in other lands are similarly circumstanced. It is the story of the Wandering Jew over again. A mass of people is doomed to enforced vagabondage. But where shall they go? No other land, including our own, is willing to receive them. Even Palestine, the land of Jewish dreams and hopes, keeps its door but slightly ajar for Jewish refugees. Not more than ten thousand will be received during the coming year.

The tragedy of the Jew is without a parallel in history. The Wandering Jew is a human problem with which Christians must be gravely concerned. It is vain to hold to old mythological concepts as the explanation of the strange phenomenon. Our responsibility cannot be evaded by regarding the Jew as the eternal Ahasuerus, destined by divine decree to endless migrations and suffering. We are under abiding obligations to seek justice for the Jew and to show him compassion in his distress.

Prayers for Japanese

Picture, if you can, a clergyman in any of the Allied countries during 1914-1918 saying: "Today we will pray especially for the German soldiers." Yet prayers for the Japanese soldiers were said at the Cathedral of the Holy Saviour, Anking, China, led by the Rev. Robin Chen.—*The Living Church.*

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

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* Dr. Conning is secretary and director of the Joint Department of Cooperating Boards On the Christian Approach to the Jews of the Home Missions Council.

Children's Day in '88

REPRODUCED on this page is a photograph of a letter of historic importance written fifty years ago by Archibald McLean, then corresponding secretary of the Foreign Christian Missionary Society, to L. E. West of Rock Island, Illinois.

This letter has been preserved through the years by Mr. West, and was placed in the hands of his former pastor, Austin J. Hollingsworth of Shreveport, who presented it to WORLD CALL. WORLD CALL in turn is sharing the contents of this remarkable letter with its readers, and is turning the letter itself over to The United Christian Missionary Society for safe keeping through the years. From Mr. Hollingsworth, who was formerly Mr. West's pastor at Rock Island, is quoted the following:

"Mr. West, who is still living and a devoted member of the Memorial Christian Church, Rock Island, Illinois, had conceived of the idea of using missionary barrels as a means of collecting funds for Children's Day. From time to time Mr. McLean received from Mr. West remittances which covered the cost of these barrels.

"The letter shows that A. McLean had decided no longer to use the barrels. It shows that he thought there was a better way to create missionary education and enthusiasm. Mr. West had suggested that a prize be offered for gifts in certain amounts. In this letter A. McLean states that he considered it better that children be urged to collect as much money as possible in their barrels, not for a prize but for 'Christ's sake.'

"A smaller soul than L. E. West might have lost his love for A. McLean because he had repudiated his pet idea. Not so with Mr. West. When he gave me this letter some three years ago he did so, expressing a tender affection for A. McLean and thanking God that he himself had had some small share in launching the glorious Children's Day."

The letter itself contains several interesting statements. It reads as follows:

Cincinnati, O., April 20, 1888.

Dear Bro. West:

Barrels were sent to 145 schools. I sent out 2,383. I do not think any more money will be needed. The barrels cost about three cents each. The postage or expressage costs sometimes as much as the barrels.

As to the prizes: I think it advisable not to offer any. Let the children work for Christ's sake, I prefer this. You may not know it, but several of our papers are pitching into me about these barrels. They never lose a chance to denounce the Society and its work. I want to give them as little occasion as possible for saying anything ugly. They would regard a banner as a bull regards a red rag. It would be a text for sermons for a month. I think it best to disarm such fellows.

I will let you know as to the results of the scheme. There may be some delay, as I go to England about the first of June to attend a great conference in London. I will be away two months, but I will ascertain on my return, and let you know the amount.

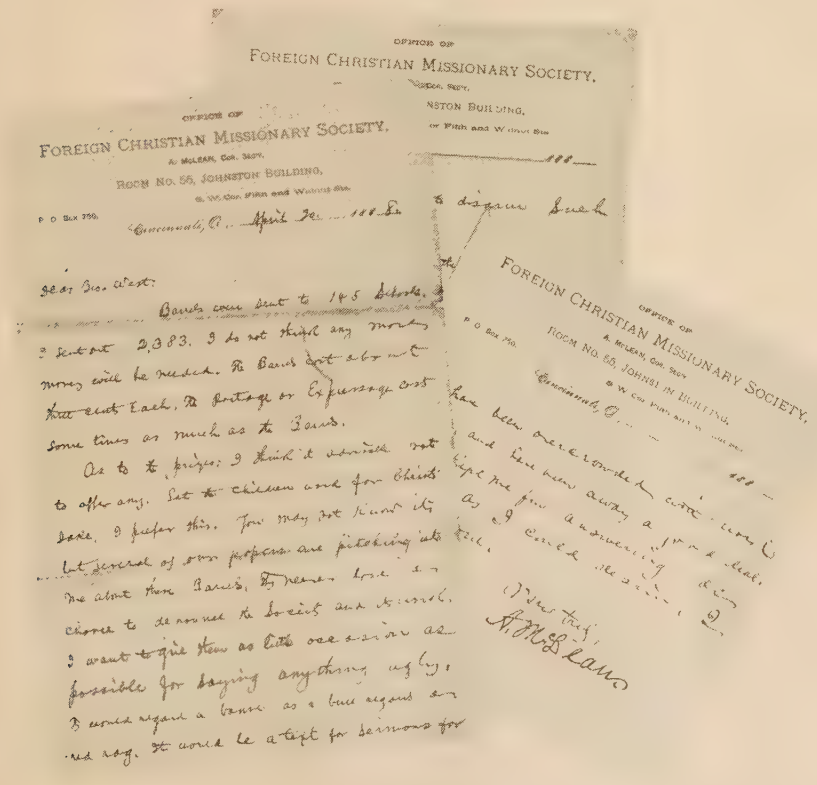
Little if any more money will be needed. I am sending out the envelopes now, and few barrels will be called for.

The result of this scheme will be far beyond the costs of the barrels. The matter has been kept before the public for six months. Good has been done that the judgment day above will disclose.

I have been overcrowded with work of late, and have been away a good deal. This has kept me from answering as promptly as I could desire. I wish you well.

Very truly,

A. McLean.



Letter written by A. McLean to L. E. West on April 20, 1888

Mr. West in his home at Rock Island. His back yard is a profusion of flowers in the summer, and he is a friend to his pets.

Mr. Hollingsworth calls attention to the fact that on page 114 of *The Life and Labors of Archibald McLean* by W. R. Warren will be found this sentence: "The first of the ecumenical conferences on foreign missions that have been held at intervals of about ten years, met in London, June 9-19, 1888. The executive committee sent Mr. McLean as a delegate of the Foreign Society. After the conference he visited all but one of the British churches that were receiving aid from the treasury of the Society. It was characteristic of the careful economy which he practiced that the expense of the trip amounted to only $250.00. The probability is that he expended much more out of his own funds."

The letter from A. McLean to L. E. West confirms this allusion.

A Mother's Day in an Indian Village

By ESTHER GALE POTEE*

I HAVE been asked many times to tell about the way the people of India live—in what ways they are different from the people of America, and of the progress they are making under the influence of Christian teaching. With the help of an artist I am presenting a few small pictures of what makes up a day in the life of a mother in an Indian village.

THE town itself is "Jyotipur," the village of light. The buildings are of the humblest kind, made of mud with roofs of tile or grass. The great majority of the people, aside from the coworkers of the Mission, are artisans or farmers. Household duty number one is that of sweeping in the fashion shown here. The broom is made of palm leaves, stiff grass or split bamboo, with one's arm attached for the handle. By the time the house has been cleaned, there is no need for any further back-limbering exercises.

The inside of the walls and the mud floors, after being swept, are daily washed over with a thin mixture of cow dung. This is smeared on with the hands and soon dries, leaving a firm, smooth and neat surface. It is the custom to leave the shoes at the door so as not to scuff up the floor. The court-yard just outside the house is within the domains of the woman and is kept as clean and polished as the house itself.

Water carrying is the next scheduled job of the day. There is no water piped to the door. Instead it is pulled by the women from a deep well at the center of the village. Twelve to fifteen water pots make up the day's supply. To carry a water pot on the head without using hands to steady it, and without splashing it down the neck, gives the Indian woman an enviable carriage. (But who envies her the job!)

There was a time in this village when the cooking utensils were all of earthenware, but the economic status has been bettered until now they are of brass and aluminum. Since the cooking is done on the level of the floor over an open fire, vessels have to be scrubbed with ashes inside and out. This is always a preliminary to putting the rice in the pot. In the poorer homes the first meal of the day consists of the cold left-overs of the rice cooked the day before.

When the rice comes from the field it is stored as it is. This means that each day before the rice can be cooked it must be hulled in the fashion shown herewith. It is then cleaned of the hulls and any small teeth-breaking stones. Most homes can afford wheat which also must be cleaned and ground between two mill stones. Even though there is little variety in the choice of food, the daily chore of preparing the grain means that mother is on the job early and late. According to the tradition of the country she serves the family and eats only when others have finished.

Caring for the baby is the mother's perennial task. On a cold morning the best way to make the baby chuckle is for the mother to warm her hands over the fire and then massage him. He early learns to get along with a minimum of clothes. Mother carries the baby about on her hip most every place she goes—to the well, to the fields and to the bazaar. When non-Christian women go out to work, they give their children opium to keep them quiet; here in Jyotipur we provide a baby nursery.

Saturday the world around, Christian babes get bathed
Be they white, be they brown
Do they smile, do they frown
Saturday the world around, Christian babes get bathed

Children of this age are supposed to be of sterner stuff, able to take a cold shower on a cold morning with the wind whistling the tune. Mother at least, seems to enjoy the music.

Gathering fuel takes some more of the woman's time and energy. In tracts near the jungles wood is used; on the plains a substitute must be found. Cow dung is collected, mixed with straw and made into flat cakes which are pasted on the walls to dry. These make a slow fire, with ashes of an even consistency on which the flat pancakes of bread are cooked.

* Missionary at Pendra Road, C. P. India, under the United Society.

Every day is wash day, either at the river side, or at the lake. The clothes are soused up and down in the water, rubbed with soap if there happens to be a piece, and then banged against a stone until mother's arms get tired or the dirt gets discouraged with the rough treatment. The Indian sun soon dries the clothes spread out on the ground or hung on the trees. Many times a long strip of cloth is dried as two friends walk along the road with it stretched between them.

The gala day is when the weekly bazaar is held. On this special day villagers from a radius of ten miles come bringing their produce to be sold or bartered. The weekly supply of rice, vegetables and frying oil is purchased. Friends gather for a chat; life is made interesting with the opportunity to strike a bargain for some needed article. A ride on the village ferris wheel for half a cent may be the thrill of the week.

Newspapers are few and far between, the best being the weekly Sahayak Patrika, published by the Mission. The spread of the village news takes place at the well, on the way to the market, or in such friendly gatherings as shown herewith. What is more natural than to share the gossip as one gets a good head comb and an investigation of that "itchy feeling" that has been bothering for some days. A fine-toothed comb may turn up many an unfriendly caller to the relief of the host.

There are many occasions in the Hindu community when the women lead out in some such religious ceremony as the pictured "Parrot Festival." In this village there are numerous opportunities for the women to gather in meetings where the problems of the home and church are discussed. The advance they are making over their non-Christian sisters is evident in the large proportion of them that can read. In our part of India three-fourths of the women teachers and almost all of the nursing profession are Christian. Wherever the message of Christ goes, it brings joy and honour to womankind.

The Life of the Brotherhood

An Address given at the Brotherhood Dinner at Canton, Missouri

By HENRY BARTON ROBISON*

BROTHERHOOD, brotherhood, brotherhood! Without it, there is little life; and without it, life is little. This one thing Jesus hoped to do, to induce the members of the human race to live together as an ideal family, and he hoped to get his Jewish people to help him do it. A daring hope. The preachers fought him, his family failed him, his church turned him out, his State exiled him, his twelve became sour and surly at him and his government crucified him.

Many people thought that the members of the human race had diversity of origin, hence brotherhood would be abnormal; but the writers of Genesis, and Jesus and Paul said that the members of the human race had unity of origin; therefore, brotherhood would be normal.

At Pentecost, Peter preached to sixteen nationalities, but the members of the first church in Jerusalem were Jewish, and those who became leaders were hotly loyal to Moses and would tolerate no fraternizing with Gentiles; but Jesus was not dead, his hope was alive and his spirit was moving in the minds of men. Samaritans were evangelized, Philip converted an Ethiopian, and the disposition of Jesus overwhelmingly transformed the national Jewish Saul into the universal Christian Paul.

What a mangled mess it all was. Stephen was stoned, and Peter could not denationalize himself to go and preach to the Gentile, Cornelius, till persuaded to do so; and, when he returned home to the mother church at Jerusalem, members put him on trial for his wrongdoing, from which he escaped by his argumentative ability; and, when he went to Antioch, he divided the church by keeping Jewish customs and drew from Paul a severe public rebuke. And, again, in Corinth one of the four parties into which the members of the church were divided, grouped around the name of Peter. Palestinian, Judaizing church members tried desperately hard to make gentile Christians in Galatia keep the law of Moses in order to be saved; but Paul would have none of such slavery and wrote them a terrifically hot letter in defense of their freedom in Christ.

All this among the early Christians did not kill the hope of brotherhood, the spirit of Jesus still lived and won freedom and growth for the spirit of man. Paul carried the Good News to Europe with amazing success, and from many of his gentile churches he carried money offerings to Jerusalem to help heal the breach in the primitive church, and to help it become a united voice to evangelize the world. There is no Jew or Gentile, bond or free, male or female, Catholic or Protestant, Baptist or Methodist; for all are one in Christ Jesus. The walls of separation are broken down. Whosoever will, let him come and partake of the water of life freely.

The feeling of brotherhood leaped over the wall that Judaism had been a thousand years in building; it united distracted groups around the Mediterranean Sea, and brought life to defeated nations of western Asia, of northern Africa, and of eastern Europe, whose worth won the confidence of the government of Rome, and slowly spread over the earth.

The spirit of Jesus would bring brotherhood to the human race now. He wants every member of this congregation to experience the realization of brotherhood, of belonging to and of sharing in the life of all; and so, of every congregation among the Disciples, and likewise, with every church in this community, and with every community around the world.

This one thing Jesus hopes to do—to induce the human race to live together as an ideal family, and he wants the present membership of the Church to help him do it. Will we fail him? Brotherhood! Without it, there is little life; and without it, life is little.

* Dr. Robison is dean of the school of religion at Culver-Stockton College.

Prayer

(A Youth Peace Project Poem)

Oh God,
Must this go on?
Must we always see
The people of the nations crushed to earth
For the lust of kings?
Will it never end?
Must there always be
This horror, War,
To maim men's bodies and to kill men's minds?

God,
Make an end to war!
We ask for Peace,
Quiet, heavenly Peace
To keep us from this soul-destroying scourge
Of human-kind.
It cannot, must not last!

Oh God,
End War and give us Peace,
Eternal Peace!

—RUTH HARNAR.

Warren, Ohio.

Each Heart A Flame

A Service for the Dedication of Offerings on Children's Day

By GRACE W. McGAVRAN*

The church is decorated simply, with flowers. At the center back of the platform is the largest world-globe available, set on a table about the size of the usual communion service table. Also on the table, one on either side of the globe, burn two great white candles, the flame not higher than the top of the globe. An illuminated globe and electric candles are good when they can be had.

There are two *Readers,* Intermediate girls, chosen for their sweet clear voices and attractive personalities. *The Choir* is composed of the Primary and Junior Departments. The choir is divided into two sections of equal voice-strength for speaking, thus composing the 1st Speaking Choir and the 2nd Speaking Choir. The division may be Primary and Junior boys in one section, and Primary and Junior girls in another, or some other division. If the choir-loft is too small to seat both of these sections, have one section in the choir-loft and the second in the first group of seats in the church proper. If possible, rehearse the children together, otherwise in each department, for the smooth entrance into and reading of their parts, and for the singing of all stanzas so designated to the tune "Duke Street."

Musical prelude—"Duke Street" (to which is ordinarily sung "Jesus Shall Reign." During this prelude The Readers and Choir take their places.)

Choir—(singing with fervor to the tune "Duke Street." Do not use the hymn's own tune as "Duke Street" is the theme-tune used *throughout,* except for special numbers as indicated)

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

First Reader—Make a joyful noise unto the Lord, all ye lands.

Second Reader—Serve the Lord with gladness.

1st Speaking Choir—O Lord, open Thou our lips,

2nd Speaking Choir—And our mouth shall show forth Thy praise!

Choir—(to "Duke Street," starting softly but rising to joyful praise.)

We'll crowd Thy Gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

First Reader—This is Children's Day. There is no continent in which the happy voices of children do not rise to sing the praise of God and to utter with love the name of Jesus.

Second Reader—This is Children's Day. There is no continent in which those children so blessed do not lay an offering before the Lord, that through its use other children may also learn to praise God and come to love the name of Jesus.

Choir—(softly, singing to "Duke Street")

People and realms of every tongue
Dwell on Thy love with sweetest song,
And infant voices shall proclaim
Their early blessings on Thy name.

First Reader—And even so do our small children wish to do today.

Beginners' Teacher—(standing in her place and speaking informally to her children) Would you all like to go up onto the platform and see the big globe? (They will assent and those who want to, including any younger children may go up, just as informally as possible, gathering round and facing the globe. The teacher goes with them. She revolves the globe slowly with her fingers.) Here is the world and here is where we live on it. Way over on the other side of the world (she swings it slowly around) live those other children like Mitsu and Tara and Kembo. When Sunday morning comes they come to their Sunday school too, to say thank you to God. Shall we sing our Thank You song to God our Father? (She starts "Father We Thank Thee," or some similar well-known song and the children join in.) We have brought a present today, haven't we? We want other children to hear about Jesus too. Our present will help a teacher to have Sunday school for them. Johnny is carrying our present. Will you put it on the table, Johnny? (He does so.) We send our love to all the children of the world when we give our present. Now shall we go back to our places and let the other children bring their presents? (The children go informally back to their seats.)

Choir—(softly as the children are going to their places, still singing to "Duke Street")

From all that dwell below the skies
Let the Creator's praise arise.
His praise shall sound from shore to shore
Till suns shall rise and set no more.

First Reader—What other children wish to bring a gift?

1st Speaking Choir—The children of our Primary Department come with gladness.

2nd Speaking Choir—And the Junior children of the church come with them, bearing their gift.

(A Junior and a Primary child come together to the platform, laying the gift each carries on the table before the globe and standing facing each other while the choir sings, then returning to their places. [These two may come from among the choir children if desired.])

Choir—(singing with enthusiasm) "We've a Story to Tell to the Nations," 1st and 4th stanzas only. (The Primary children may know the song or may join in just the chorus. If some other song such as "Pledge to All Lands," or "Far Round the World" is known it may be substituted.)

First and Second Readers in unison—(read) Joel 2:28, 29 (It will be well to have this passage typed for easier reading.) (The Intermediate, Senior and Young People's representatives come forward with their gifts and lay them on the table, then stand facing the globe while the Speaking Choirs speak, and then they return to their places.)

1st Speaking Choir—Jesus said (reads John 13:33)

2nd Speaking Choir—(reads John 13:34)

1st Speaking Choir—(reads John 13:35)

2nd Speaking Choir—And many years afterwards John, remembering, perhaps, those words of our Lord, said (reads I John 4:10-12)

First Reader—In love we offer gifts today that every heart the world around may rejoice in the knowledge of God's love. (Representatives of adult classes bring their gifts, laying them on the table and remaining with faces lifted to the globe while the Speaking Choirs speak.)

Both Speaking Choirs—with bowed heads as in prayer, say (not sing)

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing deed
Thy love to tell, thy praise to show.

Choir—(Again singing to "Duke Street")

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.
Grant us thy truth to make us free,
And kindling hearts that burn for thee;
Till all thy living altars claim
One holy light, one heavenly flame!

Benediction—by the pastor.

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* Writer in field of Missionary Education. Book rights reserved.

News From Our Colleges

Phillips University
Enid, Oklahoma

MRS. CHARLES REIGN SCOVILLE has donated the library of the late evangelist, consisting of 1500 volumes, to Phillips University. Most of the books are on evangelism.

Recent announcement has been made by Doctor Briggs, president of Phillips, that Governor E. W. Marland has contributed to the college $1750.00 worth of shrubs and trees from his nurseries at Ponca City, for beautifying the campus.

Dr. F. H. Marshall, dean of the College of the Bible, has compiled some statistics for the first semester of the current school year which show that 88 student preachers traveled regularly 69,534 miles each month to minister to more than 7,000 people every Lord's Day morning. The university is furnishing regular preaching for more than a hundred churches, most of which have full time preaching. The Bible College of Phillips has enrolled this year 46 students who already have the A.B. degree, representing the alumni of eleven institutions.

Phillips University was host on April 2 to several hundred high school students who were delegates to the spring meeting of the Oklahoma Junior Academy of Science of the Northern District. The Enid High School Science Club acted as hosts. Professors of science of Phillips were on the program, and actively engaged in the work of the Academy.

Lynchburg College
Lynchburg, Virginia

Lynchburg College was host to the College Youth Meet on March 18-20. The Meet, under the direction of George Oliver Taylor, director of religious education for the Chesapeake Area, was attended by Disciple students from a number of Virginia colleges. President R. B. Montgomery, Professors O. J. Grainger and J. N. Leinback participated in the program of the Meet. Dr. M. E. Sadler of Austin, Texas, former dean at Lynchburg, was one of the speakers, and Miss Lura E. Aspinwall, national director of student work, was dean of the Meet.

President R. B. Montgomery and Dean John L. Davis attended the meeting of the Southern Association of Colleges and Secondary Schools in Dallas, Texas, the week of March 28. While there Dean Davis also attended the Southern Association of Academic Deans.

Founders' Day at the college was observed on April 18, this being the second annual observance of the day.

Atlantic Christian College
Wilson, North Carolina

Plans are being completed for the erection of a new chapel on the Atlantic Christian campus. The old chapel will be taken away and the new one constructed in a position to harmonize with the general plan of location of the other buildings on the campus. The work will begin very soon.

Dr. C. H. Plopper, Disciple missionary in China, now on furlough, and Dr. Alexander Paul, executive secretary of Oriental missions of The United Christian Missionary Society were recent visitors of Atlantic Christian College. Dr. Plopper has been engaged in work among the Chinese since 1913 and at present is a member of the faculty of Nanking University Theological Seminary. Dr. Paul was a former missionary to China and spent several months there recently, and is well acquainted with world affairs.

Spring vacation was given March 23-29 instead of at Easter time as is the usual custom. Plans for May Day are under way. Miss Edna Barnhill, senior from Stokes, has been chosen as queen, and Robert Carr, senior of Clinton, as king. Miss Barnhill will enter the teaching profession next autumn, and Mr. Carr will enter medical school.

Friendship Circle of the Student Fellowship, Drury College, Springfield, Missouri

The Student Fellowship is composed of students who are deeply interested in religion. It has no constitution and by-laws, or even a membership list. It is strictly a fellowship, and has been in existence on the campus for fifteen years. An over-night retreat was held recently at which time the Friendship Circle was held at an early morning hour.

Hiram College
Hiram, Ohio

Passion Week services as developed by the Student Religious Council included a convocation address by President Brown on Wednesday morning, a candlelight communion service at the church on Thursday evening, and a Good Friday service in Drury Hall at noon. Miss Christine Butchart, president of the Y.W.C.A. had charge of the pageant, "Dawning," which was given on Easter Sunday at four o'clock in the auditorium under the sponsorship of the Y.W.C.A. and the Y.M.C.A. Mr. Howerton, director of music, and Mr. Lombard, director of dramatics, assisted in the presentation.

Dr. Frank O. Darvall, British lecturer, writer and politician, was a guest on the campus for three days recently, meeting with student groups in discussions of contemporary questions. His lecture on the evening of April 11 was, "Are Our Democracies in Danger?"

April 9 was observed as "Garfield Day" when 150 high school seniors were invited to be guests of the college for the day.

Miss Mary Moss, Hiram College junior, has been granted a scholarship of $400 a year for the last three years of medical school training. The grant was awarded by the National Christian Missionary Society, and is especially intended for those studying for the medical missionary field. Miss Moss will enter medical school next fall.

Kansas Bible College
Lawrence, Kansas

The Student Forum which meets every Sunday evening at the First Christian Church has enjoyed an interesting series of programs recently. Professor U. G. Mitchell, head of the mathematics department, spoke on "Is Religion as Certain as Mathematics?" Dean Paul B. Lawson discussed why religion was of first importance to him. Col. Karl Baldwin, who has spent several years in Japan, told of religious and social customs of the Islands. This was followed the next Sunday with a student discussion, led by Melvin Dodd, of the effect of the Japanese war on missions.

The Student Christian Federation held a twenty minute devotional service each morning during Lent in the Kappa Beta room which was arranged as a beautiful little chapel. For the most part the services were conducted by students. A sunrise service was held on the morning of Palm Sunday.

During the recent absence of Dr. Barr, the Sunday morning service was conducted by students. The sermon was shared by Harry Stuckenbruck and Arthur Azlein, speaking respectively on the personal and social phases of the Christian life. The communion service was ably conducted by students serving as elders and deacons.

Culver-Stockton College
Canton, Missouri

The A Capella Choir of Culver-Stockton has completed three very successful tours this spring, which have taken them to a number of cities and towns in Missouri and Iowa. The choir is composed of 52 voices and is under the direction of Stephen B. Williams, head of the department of fine arts of the college.

W. A. Herrington, basketball and track

coach at Trenton Junior College for the past eleven years will be basketball coach at Culver-Stockton for next season. In addition to coaching the basketball team, Mr. Harrington will be an assistant in laboratory science and assistant to the enrollment secretary. He is a graduate of Westminster College, and taught in the Prairie Hill Consolidated School before going to Trenton.

The board of trustees, the faculty and the student body of the college unite in expressing their sympathy to the members of the family of Dr. W. D. Endres whose death occurred some weeks ago in Montgomery, Missouri. Dr. Endres was a graduate of Culver-Stockton College, doing graduate work at Drake University and the University of Chicago, and had been active in pastorates and general brotherhood work for many years. Dr. Endres was elected to the board of trustees of Culver-Stockton in 1915, and had served continuously since that year. He gave generously of his time and energy to any program that the institution promoted, and his wise counsel and good judgment was felt in every board meeting. Culver-Stockton has lost a valued friend.

Butler University
Indianapolis, Indiana

Professor Donald C. Gilley, director of the University Choir in the College of Religion, recently resigned to accept a position with the Wesley Methodist Episcopal Church, Worcester, Massachusetts, assuming his new duties the first of April. Professor Gilley is a dean of the American Guild of Organists, and will have charge of the five Wesley church choirs.

Professor Ross J. Griffeth of the College of Religion, will deliver an address on "The Rural Church" before the state convention of Indiana Disciples in May. Dr. Griffeth is the author of "The Bible and Rural Life," a book which is being used in many schools as a text, and is a recognized authority on the subject.

Butler University was host to more than 300 high school seniors from all parts of Indiana for the fifth annual journalism field day sponsored by the school of journalism. Faculty members in charge of the program were Professor Russell J. Hammargren, head of the department, Professors Donald D. Burchard, J. T. Barnett and Elsworth Maxwell. Members of the Sigma Delta Chi, national honorary journalistic fraternity, and Theta Sigma Phi, national honorary journalism sorority, assisted in the arrangements for the day. Visits were made in the afternoon to the Indianapolis newspapers.

The dates for the summer session of the College of Religion have been set, according to an announcement from Dean Frederick Kershner. The term which will last four weeks will open Tuesday, June 14. Regular members of the faculty will serve on the summer staff and a number of graduate and undergraduate courses will be given.

Glee Club, Eureka College

Eureka College
Eureka, Illinois

Arthur Randall, former secretary of Toyohiko Kagawa, and now a freshman at Eureka College, has been filling a number of engagements in youth meets, church services, and with other groups recently. His first-hand knowledge of Dr. Kagawa's work in Japan, as well as conditions in general, is proving very helpful and interesting to his audiences. Arthur is the son of Mr. and Mrs. Arthur E. Randall, Canadian missionaries in Japan.

Professor George Gunn, baritone, was presented by the Eureka College-Community Artist Course in a voice recital at the chapel on March 3. Werner Zepernick, professor of piano, was accompanist. Professor Gunn has been a member of the Eureka faculty for fourteen years. He has appeared as concert soloist with the Chicago Symphony Orchestra, and for the past four years has been the director of the Philharmonic Choral Society of Peoria.

Mrs. F. B. Stumpf of Eureka is assisting Ira W. Langston, enrollment secretary for Eureka, in the student recruitment this spring. She is taking the place of Professor E. E. Higdon who was injured in an automobile accident.

E. C. Luna, a native of Mexico, was a recent chapel speaker on the subject, "Understanding Mexican Customs." Mr. Luna, a graduate of the Texas Mexican Industrial Institute at Kingsville, Texas, and Texas Christian University, Fort Worth, is now in charge of men and boys work of the Mexican Christian Institute of San Antonio, Texas. He is visiting churches and schools as a part of the home missionary program supported by the Disciples through The United Christian Missionary Society.

Texas Christian University
Fort Worth, Texas

One hundred and thirty-seven students are candidates for degrees at the annual commencement, scheduled this year for Monday evening, May 30, according to Registrar S. W. Hutton. Of the total, 115 are candidates for the Bachelor's degree and 22 for graduate degrees.

Following a reorganization, Texas Christian's department of business administration will become the School of Commerce next school year. Dr. A. L. Boeck will remain as director of both the Commerce work and the Evening College.

James Matthews, business manager of the *Skiff*, T. C. U. student paper, has been elected vice-president of the Southwest Business Managers' Association. The organization includes the thirteen leading schools and departments of journalism in Texas, Oklahoma and Louisiana.

Dr. Clinton Lockhart was named president of the Texas Ministers' Institute at the organization's recent meeting at Texas Christian University. G. W. Harrison, pastor of the First Christian Church, Gainesville, was chosen vice-president, and Perry Gresham, pastor of the University Christian Church, secretary-treasurer.

Bible College of Missouri
Columbia, Missouri

Members of the Bible College faculty are at present engaged in conducting a community school of religion at Mexico, Missouri, at the invitation of the Ministers Alliance of Mexico. The school is sponsored jointly by a number of Protestant churches of Mexico and has an enrollment of approximately seventy-five. Classes are held every Tuesday evening for six weeks, each professor giving two lectures. The curriculum is: "Life and Literature of the New Testament," Dean Carl Agee; "Life and Literature of the Old Testament," Dr. Isadore Keyfits; "Comparative Religions," Professor Walter A. Hearn; and "The Psychology of Religion," Professor William S. Minor.

On March 3, the Country Club Christian Church of Kansas City observed "Bible College Night," inviting all Bible College students whose homes are in Kansas City to be their guests for dinner, followed by a program. About twenty-five attended in addition to the Bible College faculty.

"The Man Who Changed the World"

A Report of the Congo Mission Convention

By MRS. ELMER G. BOYER*

THE Convention of the Disciples of Christ Congo Mission February 20 to March 4 was held in the Social Building of the Congo Christian Institute, Bolenge, Africa, overlooking the beautiful Congo River.

C. M. Yocum, executive secretary of the foreign division of The United Christian Missionary Society, Indianapolis, was the guest speaker and brought the devotional message each morning, vital messages based upon the general theme, "The Man Who Changed the World." Swift changes are taking place in all phases of African life and customs, and so we are thankful for the Man of Galilee who is having such a powerful influence on the lives and hearts of the African people.

In his closing message, "The Soul that Finds Itself in Him," Mr. Yocum enumerated some of the changes that had taken place in Congo since he was here thirteen years ago, among them being the rapidity and ease of transportation as compared to former days, the lessening of many of the old heathen customs. The greatest changes that he saw were an increase in the number of Christians from thirteen thousand baptisms at that time to almost fifty thousand at the present time, and a more intelligent native leadership.

Thirty-five missionaries and their nineteen children were in attendance at the convention along with the native delegates from the seven mission stations and the Congo Christian Institute. Eleven children of these same missionaries have been left in America so that they might be in school, while their parents are helping the Congo children to have some of the privileges of childhood which would otherwise be denied them.

A joint meeting was held each afternoon in which the African leaders, among whom were Mark Njoji, the Bolenge pastor, John Inkima, captain of the Steamer Oregon, Mpengo Thomas, teacher in the Institute, Bokomboji Pierre, pastor of the church at Coquilhatville, and others presented their problems and needs and together we tried to find a solution. When these representative African leaders asked again and again for additional missionaries to be stationed at five different outposts we knew that there could be no satisfactory answer given until additional helpers were sent from America.

The first morning of the conference was devoted to the medical work. Dr. Baker from Mondombe presented an excellent paper which was discussed by others and which brought before the convention not only the needs of thousands of people suffering from yaws, leprosy, sleeping sickness, malaria, social diseases and many others, with only three doctors and three nurses to care for them, but also the need of practical teaching in hygiene, sanitation, better houses, and more and varied food supply for an undernourished people. To heal the sick is only a part of the task of the doctors and nurses in this needy land where the witch doctor and heathen medicine still prevail.

Evangelistic work was stressed on the second day with a paper presented by Lewis A. Hurt on the subject. The largeness of an unfinished task was apparent as still untouched areas were brought to the attention of the convention. Countless lives have never yet heard the story of Jesus, not because they would not hear but because as yet they have not had an opportunity—they are still waiting. But perhaps even a greater task is to shepherd the vast number of young Christians so recently started in the more abundant life and still very close to the superstitions and influence of the old heathen life.

Educational day that followed, so closely allied to the evangelistic work that they are really only one, was emphasized in Mrs. Jaggard's paper. In a great number of villages where the Disciples of Christ are working in Congo the only schools whatsoever are mission schools. Many of the pupils in these schools become Christians as the Bible is taught daily and is used as a text book. It is important that these schools be brought up to the State's requirement in order that they may have State recognition.

Congo Christian Institute, the training hall of future Congo leaders, was presented in a paper by Herbert Smith. The requirements of this school are not only that the pupils should be of the highest type intellectually, but that they should be of strong Christian characters as upon them will rest, not only the responsibility of leading their own people out into the new spiritual life but into every phase of life which is being thrust upon them from the commercial world.

A growing need for more literature as the people become more literate is a natural sequence, and Miss Faith McCracken in her paper pointed out the lack of good Christian literature. Many new books are being translated into the native language by the missionaries, who, from their busy lives, are making this contribution to the development of a literature to meet the needs of a backward people. David A. Byerlee, with the help of a fine native staff of workers, is kept busy with the printing of these books.

Mrs. Byerlee, Mrs. Cobble, Mrs. Hurt, Miss Hattie Mitchell and Miss Gertrude Shoemaker accompanied by Mrs. Russell on the organ rendered special music which added much enjoyment to the convention program. The African people, who are very fond of music, had the pleasure of listening to special numbers at the Sunday morning church services held in the Bolenge Church. The octet of Congo Christian young men also captivated the audience with their singing.

The convention came to a close. The plane carrying Miss Mitchell, Miss Wells and Mr. Yocum as they turned their faces toward America, mounted up into the sky like a great bird which became smaller and smaller until it disappeared into the great beyond. The Steamer Oregon returned the Lotumbe missionaries and native delegates to their Station and afterwards took those going to Monieka, Wema and Mondombe to their respective destinations. The importance of any convention is measured by the results obtained. And so as the missionaries and the Congo Christians work together in the carrying out of the plans and suggestions of the convention, the Church of Christ in Congo will be strengthened, and the "Man who changed the world" will have the most important part in the changes taking place in the heart of the great continent of Africa.

* Missionary at Wema, Africa.

More Precious Than Chicos

Boys are boys the world over and human nature is fundamentally the same in the East and the West. To visit our church in Lambac one must cross Laguna Lake. I had gone to the home of a member on the shore of this lake to hire a boat to take me across. Remembering that this member had five grandchildren living with him I took them a basket of chicos (a delicious tropical fruit). After little five-year old Isaac (note his Bible name) had eaten three or four he looked up at me and said in his native language. "Bo. Huber, come back every day and bring me chicos." As a Christian missionary I have something more precious for him than even chicos. As he grows into his Christian heritage in the home of his grandfather he will realize the value of what Christian missionaries bring to the people of the earth.

ALLEN R. HUBER.

Philippine Islands.

Station UCMS Broadcasting

TO Dr. and Mrs. C. E. Still, Jr., Austin, Texas, was born a son, Charles Shelton, on February 22. Mrs. Still is the former Doris Shelton, daughter of Dr. A. L. Shelton, missionary in Tibet. The baby is a namesake of both grandfathers, Dr. Charles E. Still and the late Dr. A. L. Shelton.

Friends of Mary E. Monahan, retired home missionary, will be interested in learning that she has gone to El Paso, Illinois, from Florida, and may be addressed there.

Delegates from 41 leading peace organizations in the United States met in Washington, D. C., March 24-26 for a Conference on World Economic Cooperation. Disciples who were present included Mrs. Ora Leigh Shepherd, Samuel Guy Inman, Harold E. Fey and Geo. Walker Buckner, Jr. Prior to the meeting there had been appointed a Committee of Experts (Dr. James T. Shotwell as chairman and Dr. Eugene Staley as rapporteur) which brought to the conference a well-considered report on World Economic Cooperation. This report served as the basis of the three days discussion. The conference was held under the sponsorship of the National Peace Conference.

Mrs. Elizabeth Burch O'Hanlon, daughter of Mr. and Mrs. C. A. Burch, missionaries in China, is assisting in the treasurer's office of the Associated Mission in Shanghai. She was with the Wuhu General Hospital until the middle of December.

Word has come that Dr. M. Searle Bates, professor of history at Nanking University, has been elected by the executive committee of the board of directors to serve as vice-president of the University; and in view of his experience and special knowledge of the situation in Nanking, he was given authority to act for the Board of Founders of the University of Nanking.

On March 14, Mrs. Robert Lemmon of Paraguay, entered the Bryan Hospital, Lincoln, Nebraska, for special treatment. The report is that she is making much progress toward better health. The Lemmons arrived in New York for furlough early in February. They are making their home in Lincoln.

Miss Martha Nell Plopper, daughter of Mr. and Mrs. C. W. Plopper of Indianapolis, was recently elected president of the Civic Association of Stephens College, Columbia, Missouri, an outstanding honor of the school. Martha Nell has also been elected to Phi Theta Kappa, national honorary scholastic sorority. The Civic Association is the student governing body at Stephens, and is known in wider educational circles as the most outstanding organization of its kind.

A new bungalow at Sumankhetan School, Pendra Road, India, has been completed and Miss Zonetta Vance and Miss Veda Harrah, two of our missionaries at Pendra Road, have been enjoying it.

It was a real pleasure to have as a visitor at the headquarters office, Mrs. Rosa Page Welch, on April 5. She sang a number of Negro Spirituals at the chapel service, Missions Building, Indianapolis.

While attending the Conference on World Economic Cooperation in Washington Mrs. Shepherd found time to speak at the Brotherhood Dinner at National City Church—also to see the cherry blossoms.

A union institute for lay workers was held in Aguascalientes, Mexico, March 14-19. Students and teachers from Fuadalajara and Ciudad Valles, as well as from the Aguas District were present. Miss Elma C. Irelan, one of our missionaries, taught a class in "The Christian Home as an Efficient Factor in Evangelism." Miss Florine Cantrell, our nurse at Zacatecas, was one of the delegates. Miss Ruth Leslie at the Social Center was hostess for the delegates who stayed with them. Miss Leslie is very busy helping the young people plan for the camps.

Mrs. David A. Byerlee, missionary at Bolenge, Africa, underwent an operation on March 10 at the hospital at Ntondo. She is recovering satisfactorily.

The Negro Quintet of the Butler University Cooperative House were guests at a chapel service in the Missions Building one morning in April. Their singing was greatly enjoyed.

Miss Adela J. Ballard, supervisor of migrant work for the western area, under the Council of Women for Home Missions, passed away on March 15 after an illness of many months. Miss Ballard had made an untold contribution toward the building of the Kingdom of God on earth.

Dr. Myrtle Lee Smith, missionary to Africa now on furlough, spent two weeks as a guest of the Miami Battle Creek Foundation, Miami Springs, Florida, receiving special instruction from Dr. John Harvey Kellogg in therapeutic methods, preparatory to her return to Congo.

Miss Buena R. Stober, missionary nurse at Lotumbe, will come home on regular furlough, in June.

Mrs. Frances B. Kilgour, mother of Hugh B. Kilgour, passed away in February. Hugh B. Kilgour served the Canadian churches for so many years, first as minister of a local church and later as our All-Canada Executive Secretary. Mrs. Kilgour made her home with her son who is now pastor of Central Church in Grand Rapids, Michigan. Funeral services were held in Toronto on February 25.

The United Christian Council of China has appointed Dr. Luther Shao as the interdenominational delegate to the World Missionary Conference at Madras, India, in December. Dr. Shao is one of our Chinese pastors and was located at Hofei until the war situation made it advisable for him to leave.

We regret to learn of the sudden death of Floyd Teachout, son of Mrs. Alda R. Teachout who served as executive secretary of the department of missionary organizations from 1930 to 1932, and as state secretary for Ohio for several years. Floyd was a graduate of Cornell University. He and his mother have been living in Los Angeles, California.

Women and World Highways

A Radio Program

The following suggestion for a "radio program" is being followed by many missionary societies in Southern California as a "different" way of presenting the May study program on Living Religions. The program was arranged by Mrs. R. C. Logan, president of the Woman's Missionary Society of Southern California. A microphone will be used and the entire program carried out as if really announced and broadcast over the air.

Announcer: Good afternoon, friends! We come to you this afternoon bringing another chapter in the series of broadcasts called, "Living Religions." The broadcast is coming to you from station —— over a national hookup through the offices of The United Christian Missionary Society. This is a series of broadcasts under the auspices of the educational department of missionary organizations in Southern California, with offices in the Y.M.C.A. Building, Los Angeles.

The purpose of the broadcast is to create a better understanding of peoples of other lands through a better knowledge of the religions they profess. We have in previous broadcasts brought to you a glimpse of the Moslem World, the religions which originated in India, and those which originated in China and Japan. Today we bring the chapter entitled "From A to Z" which, being interpreted, means Animism to Zoroastrianism (with Judaism in between).

You will now listen to ——— bringing to you a discussion on Animism, the Religion of Fear.

Talk—(based on leaflet on "Animism," first two pages, describing "fetish," "taboo," etc.)

Announcer—We will now switch you by remote control to Africa where you will listen in to Animism in action.

Playlet—"Living Under the Shadow."

Announcer—Not all the superstitions are in Africa. We will take you back to America for a few seconds.

Talk—Yes, this is Friday the 13th, and in my rush to get dressed for work, do you know I put my stocking on wrong side out? I wore it that way all day because I was afraid to change it. I turned over the salt shaker, too, at breakfast, but I quickly threw some over my left shoulder, so I won't have that to worry about. And would you believe it, when I was running to catch the bus, I saw a pin lying right in the street. Its point was toward me, so I just had to pick it up. Consequently I missed the bus, but I didn't care because "See a pin and pick it up, all the day you'll have good luck. See a pin and let it lay, bad luck you'll have all the day." I just couldn't afford to take a chance with this new job I'm starting, you know. Just when I got off the bus, I met Ann. Hadn't seen her in ages, so we walked down the street together. They were doing something to the sign over Kress's store and had a ladder over the sidewalk. Ann walked right under it before she knew what she was doing, but I pulled her back and made her go around it with me. She said she never knew it was bad luck to walk under a ladder. This noon I went into the dressing room to freshen up a bit before lunch and I dropped my small mirror. It broke into a million pieces. It's bad enough on any day, but on Friday the 13th! I'm just worried to death over what may happen. Jack and I went out for dinner tonight, and horrors! A black cat ran right in front of the car. He was running toward the right, too. If only he had gone to the left! There were just thirteen who sat down to the dinner table at Mary's, but we put the baby in the high chair so we could count fourteen. I want to tell you something funny. Uncle Joe wouldn't plant his potatoes yesterday because it wasn't the right time of the moon. Isn't he too superstitious for words? Before I go, let me tell you of a dream I had last night. I dreamed I found a lot of money buried in the garden. Will you look it up in your dream book and tell me what it means? Thanks so much!

Announcer—We will now take you to Persia, where you will hear ——— telling you about Zoroastrianism, the religion that came out of Persia.

Talk—(Thoughts from leaflet, "Zoroastrianism")

Announcer—"So purity of mind is the best of riches. Good thoughts, good words and good deeds form the triad of Zoroastrian aspiration." That is indeed worth remembering. Think how ancient this religion is—centuries before Christ! And to think that perhaps Zoroaster may have been a pupil of the great prophet Jeremiah! How these religions seem to be woven together! After all, it is human nature that each one must have his god, something to worship, something to cling to. It may be a mistaken idea of God, perhaps an idol carved by the hand of man, perhaps a spirit, perhaps gold or power or fame; whatever it may be, *man must worship something.* Would that all the world might know the One True God.

There is an ancient religion which is a worship of the true God. It is called the Religion of the Obedience to God—Judaism. You will now listen in while ——— brings to you just a few thoughts from this great religion. From station ZION in Palestine.

Talk—(Very brief talk from leaflet, "Judaism")

Announcer—And now our time is almost up. You have been listening to the fifth in a series of broadcasts on Living Religions. This chapter was called "From A to Z." Have you enjoyed these broadcasts? Have you found them helpful? If you have, just write your name and address on a post card, saying, "I have found these broadcasts helpful," and address the card to Miss Allena Grafton, secretary of Missionary Organizations, Y.M.C.A. Building, Los Angeles. By doing this you will encourage other broadcasts of a similar nature. Don't forget to do this. And now the gong is about to sound. Be with you again next month at this same time. That's "thirty" for this afternoon, friends.

An Interdenominational Educational Project

IN Wellsville, New York, the women's missionary organizations of the Congregational, Methodist and Christian churches have cooperated in a number of meetings and enterprises within recent years. The World Day of Prayer has been observed jointly for several years, and the fine fellowship thus created led to the scheduling of three union study meetings during the 1937-38 season.

In November the Methodist group entertained with a simple luncheon using place-card replicas of the three church buildings. The unusually large number attending were enthusiastic about the program which included devotions and music provided by Congregational and Methodist women and an address on "Islam" by a member of the Christian Temple.

The February meeting was a tea, sponsored by the women of the Christian Temple. The Congregational women showed three reels of motion pictures on Moslem lands and Christian mission work in Asia Minor.

The plan for May is a study of Rural America with special emphasis on the problems and conditions of the county in which Wellsville is located. While it is impossible to predict the outcome of such a study, it seems unlikely that these intelligent members of three churches will be satisfied merely to hear about the shocking conditions in the community and surrounding hill-districts. Most surely a definite program, at least a service project for the neglected areas, will emerge from the survey.

There has been added to the benefits of the cooperative efforts an increased desire to familiarize each other with the missionary program, successes and problems of all the denominations. A friendly spirit has generated enthusiasm within the individual groups and engendered good will throughout the entire congregation of each church represented in this united effort.

—Mrs. Richard Lentz

Programs for Adult Organizations

For the Leader of the June Program

Theme for the Year: The World Is One

Topic: *Christ for All Lands.*

JUNE closes the current series of studies on Moslem lands and the living religions of the world under the theme, "Keepers of Altar Fires." Spending a longer time upon Islam than any other religion because of the year's general emphasis, we have reviewed eleven religions and their influence upon millions of people. We have thus come to a new appreciation and understanding of some of the finer things in these religions and have seen wherein we might profitably learn from them. At the same time we are made vividly aware of their weaknesses and lack. And that brings us to a deepened appreciation of the Christ who stands preëminent above the founders of all other faiths and without whom no peoples can find fullness of life. Thus we come logically to the final program in the series, "A Christ for All Lands," a program planned to glimpse in broad outline the world-wide missionary task of the Church and to stir our missionary passion to the giving of ourselves in more consecrated service to the work.

The devotional message, "I am with you," appears in this magazine. Six of these have been prepared by Mrs. Maurine Griffin, formerly state secretary of missionary organizations-education for New York and New Jersey, and have been greatly appreciated.

In introducing the day's study we might well begin with a few brief statements from the motive for Christian missions as formulated by the International Missionary Council in its Jerusalem meeting in 1928. It sums up for us the feeling that has grown out of our past five programs and lays the foundation for the June study.

"We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ. Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied. . . . Christ is our motive and Christ is our end. . . . Coming into fellowship with Christ we find in ourselves an overmastering impulse to share him with others. . . . He has become life to us. We would share that life."

Out of the realization that Christ is the supreme lack of all other religions comes our compelling motive to make him known everywhere. Today's program is planned to help us see the sweep of the work that has grown out of that desire. Four pamphlets in the *Study Packet* are offered for our use. In case you have not had the *Study Packet,* this June material may be ordered for ten cents. *The Christian Mission Around the World,* by C. M. Yocum, secretary of the division of foreign missions, gives us a general glimpse of the total work of foreign missions. *Unity in World-wide Work,* by S. J. Corey, president of The United Christian Missionary Society, shows how Protestant churches work together, and describes some of the union organizations and activities. The material in these two pamphlets will best be given as talks. We are fortunate to have the information presented to us by two men who intimately know the foreign missions work. Both of them prepared their messages for us while out on heavy field schedules among the churches. They wrote by hand with pencil or pen wherever and whenever they could snatch a few moments of time. The paper on which they wrote was a motley assortment from hotels here and there—we could almost have followed their schedules by the letterheads! By which we see how full were the hours out of which they took the time to prepare this material for our missionary programs.

Union Institutions in Which We Share brings messages from Ann Mullin of India, Mrs. Grace Corpron of China, S. S. McWilliams of Argentina, Manly Morton of Puerto Rico, and F. J. Huegel of Mexico. The material is planned to be given by a leader and five other people who will speak in the first person as though they were the missionaries describing this union work in which we are happy to share. The fourth pamphlet, *Not Without Witness,* carries us from country to country and names for us those who are are our fellow-workmen. The suggestion is made in the pamphlet that the material be presented by a leader and several people speaking as though extemporaneously from the audience. We allowed the statements about Jamaica and Tibet to appear under Latin America. Suppose you rescue them from their mislocations and include them in the leader's last speech.

That makes a full program but there is still other splendid material. The March WORLD CALL carried a fine article by Dr. Samuel McCrea Cavert on "The Missionary Movement and the Social Order"—a message that is just made for our June study. The April number has four articles that one simply cannot miss in connection with this program. Authors—S. J. Corey, C. M. Yocum, E. K. Higdon, Mrs. W. B. Alexander. The June number will have an article by Leslie B. Moss, secretary of the Foreign Missions Conference (and the pamphlets tell about that organization)—an article that was planned specifically for this program. That makes six perfect articles for the June theme. You cannot of course use all of them but will want to include some of them. As for the others you will plan to have someone announce them, with WORLD CALL open at the articles as each is announced and give the sort of digest of each that will make every member of your group go straight home and read every line of each article from opening sentence to last period. You'll be sorry if you let anyone miss any of them! Other fine articles may be found in other missionary magazines as *The Missionary Review of the World* and church weeklies as *The Christian Evangelist.*

Does this program leave you fairly gasping with the view it gives of the breadth and sweep of our world-wide work? We meant that it should! And thus we bring to a close another series of programs, letting go with a pang for there are yet so many things we want to know. Grant the study may make better Christians out of us, and that means fuller allegiance to the missionary enterprise.

What Next in Programs?

The theme for the coming year will be "Seeing the Multitudes" with the title of the first six months' study, "In the City" and the second six months, "In the Land of India." These themes follow the year's interdenominational mission study themes, "The Church in the City" and "India." The *Year Book of Programs* will be ready for distribution early in May and copies will be sent to all presidents at that time. The *Study Packet* on the city will be ready for distribution in late May. See *Missionary Organizations Bulletins* for April and May for explanations and announcements as to the year's study packets.

For Your Fellowship Hour

Since this is the meeting when new officers are installed, the fellowship hour will probably center around the reception to new officers and farewell to old. The *Calendar of Service* suggests also an exhibit of current events scrap-books that have been made up in keeping with the six months' study. The fellowship hour would be the perfect time for people to look at these books.—EDITH EBERLE.

Programs for Young People

The suggestions on this page are based on the rural study for young people as outlined in the program and study packet, "Under All—The Land." This packet of materials is for the use of Senior Triangle Clubs, Circles, Christian Endeavor Societies, unified youth groups, schools of missions, etc. The price is fifty cents. For further information about missionary materials for young people write to the Missionary Education Department, The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.—Rose Wright.

Program Packet Comes To Life

We are glad to print here this account of the rural study carried on by the young people of the church at North Jackson, Ohio. Note the creative use of the program packet —how they adapted the material in it, how they made use of other sources, and then went out into their own community to practice one of the best of program procedures —observation and investigation. A very good illustration, this, of how we wish every group would use our program material.

THE young people's packet *Under All—The Land* proved to be one of the most interesting studies our young people's council has yet made. Several factors entered into its success.

Several weeks before the program was launched the adult counselor and the chairman of the missionary, or world friendship, committee reviewed the material thoroughly. Each one jotted down ideas and suggestions as to what he felt could be added to or taken from the printed material. The committee responsible for planning the series then met for an evening with the chairman and the counselor. The material was explained, reviewed, discussed.

Topics of special interest were chosen by the committee, such as: The Importance of Rural Life; Economic Problems of the Farmer and their Relation to the Church; Rebuilding Rural Life; Rural Church Problems; Ways of Working in Rural Areas; Ways of Working Out the Rural Church Problems; The Rural Mission Work of the Church; Rural Social Life.

At the conclusion of these studies three Sunday evenings were given over to pictures. One evening slides of their own parish were presented and interpreted. Another Sunday evening O. J. Goulter, missionary, showed moving pictures of rural life in China and explained the new emphasis on agriculture in the missionary program. The third evening slides from the educational department of the Ohio Farm Bureau, "Farm Problems Visualized," were presented.

The committee mimeographed program booklets and distributed them among the members so they would know in advance what the programs would be.

Except for one "outside" adult speaker, Ellis Cowling, whose subject was "The Price of Eggs and the Country Church," the young people were responsible for the presentation of all the programs. They did not limit themselves to the packet alone. Other resource materials used were: *Rebuilding Rural America,* Dawber; the *Rural Life Packet,* prepared by the Council for Social Action, 289 Fourth Avenue, New York City; the rural number of *Social Action;* and articles from WORLD CALL and *The Pilgrim Highroad.*

As the young people studied the problem of the rural church in the United States, they decided that it would be well to follow the suggestion made in the packet and to look at the condition of the rural church in their own *county.* Four denominational groups (including our own brotherhood) were selected for study, and committees to survey each group were appointed by the president of the council. They went forth armed with a questionnaire for each church of each denomination. The information asked for included: Denomination; name of church; membership; attendance; ministerial service—full-time, resident? half-time, resident? quarter-time, resident?; no minister; number of other Protestant churches in community; approximate salary paid by the church—$1500 and up, $1000 and up, $800 and up, $800 and less.

Denominations varied as to training of men and salary, but the young people found that some summary statements could be made: The lack of a united church program in small communities is a great handicap; Protestant competition needs to be replaced by intelligent Christian planning and cooperation; most rural ministers receive such small salaries that the work of the church is handicapped.

The young people also wrote several seminaries to find if definite training is being given rural men. One seminary representative wrote:

"It is our conception that many of the courses dealing with content of the Bible, church history, pastoral theology, philosophy of religion, organization and methods of religious education, as well as specific courses dealing with particular phases of rural life, all have a bearing upon the training of a rural minister. At present, I am offering a course on building the Church in rural America, which is a course aimed specifically to help ministers, ministers' wives and others to have a better understanding of many of the problems in the building of a better Church in the rural life of America."

Another seminary representative wrote:

"At the seminary, students preparing for the ministry are encouraged to think of the rural pastorate as a field of large opportunity for leadership service of lasting value. Here we also offer a particular course dealing with the rural community and the country church. In addition we seek to provide help for pastors of country churches in our annual pastors' conference. Last January we had a series of lectures by Dr. Hermann N. Morse who is an outstanding authority on rural church problems. We also had the pleasure and profit of having with us two conference leaders who brought a wealth of practical information and inspiration to the pastors and the seminary students sharing in the conference."

Several denominational executives were also approached through letters. A nationally known Disciple wrote:

"The Disciples of Christ are largely a rural people. According to the statistics of our Year Book we have 8,198 churches. Fifty-five per cent of these (4,509) have a membership of under 125. These are practically all rural churches. Two thousand and fifty, or 25%, have a membership between 126 and 250. These also are mostly rural churches. Thus, 80% of the Disciples of Christ serve a rural constituency. The facts regarding the effectiveness of these churches, however, are not so convincing. Of those under 125 in membership only 902 have full-time preaching, 1,803 have half-time preaching, 812 have one-fourth time preaching, 992 have no preaching. Of the second group, 912 have full-time preaching, 786 half-time preaching, 124 fourth-time preaching, and 246 have no preaching. By preaching, of course, I mean ministerial leadership which looks after other features in the church program. I am glad to say that we are having an increasing number of younger men looking toward the rural field who are taking the social and economic conditions of rural life into their program but we are far from satisfied with the available leadership for this type of field."

The young people were pleased and a bit surprised to find that ministers, seminary officials and denominational executives were willing to give thought and time in answering the questions of youth. The fact that they had to go after this information themselves seemed to mean more to them than if it had been handed to them "ready-made" by an adult speaker. They will probably use some such method as this as they turn next year to a study of the problems in city life.

—MRS. JAMES D. WYKER.

A Vegetable Courtship

Your study being rural, the time being spring, your subject being farm social life, we think it appropriate to suggest this romantic rural "poem" with its blanks to be filled in with names of vegetables. The clues to this romance are printed below. Sometimes the words are divided, as you will see.

She had a (1) nose and rosy lips,
Her hair was of (2) hue;
Her cheeks and brow were white and fair,
And her eyes were (3) flower blue.

"Come, (4) wed," the gay youth said;
"My adoration can't be (5) ."
"I'll go (6) get consent,"
She answered him in accents sweet.

"Here you may (7), fast I will."
She went pell (8) the run;
Her Ma who met her at the door
Said the (9) she should shun.

Her father dear, a wise old (10) ,
Said he would not (11) all
If his lovely daughter he should wed,
Were his (12) not so small.

How to win her hand he had no (13) ed
with his load of doubt.
"We (14) ," he reflected
"Lest our secret plans (15) out."

Vegetables: 1, turnip; 2, radish; 3, corn; 4, lettuce; 5, beet; 6, to-Ma-to; 7, citron (sit, run); 8, melon (mell on); 9, cabbage head; 10, sage; 11, carrot (care at); 12, celery (salary); 13, cu-cumber; 14, canteloupe (can't elope); 15, leek.

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: And Jesus Said:—
JUNE

And Jesus Said: I Am With You

Hymn: "Still, Still with Thee"

From one of Henry Van Dyke's poems we take our key thoughts for this day:

"These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen."[1]

I. Strength for the Daily Task

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1.)

"I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Meditation: We are here today for the renewal of our strength and faith for the daily round of joy and sorrow, sunshine and shadow. Have we pondered these testimonies from God's word? Do we, in our everyday living realize the sources of power available in Christ's promise, "I am with you"? "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." (Isa. 40:31.)

II. Courage to Face the Road

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies, for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:11-14.)

Meditation: Someone has said, "I propose to think less of what I may live by, and more of what I may live toward." A life with a high goal takes courage; courage to withstand the temptation, the "enemy," of "the lesser good." "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

III. Good Cheer

"These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Meditation: A cheery attitude probably does more to smooth the rough spots of life than any other quality. A sad Christian is really a contradiction of terms. Blessed are the happiness makers, who believe truly that "All things work together for good."

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no heavy tears to fall,
Because I keep them back?

Why should I hug life's ills with cold reserve
To vex myself and all who love me? Nay;
A thousand times more good than I deserve
God gives me every day.[2]

—Celia Thaxter.

IV. Inward Joy

"These things have I spoken with you, that my joy may be in you, and that your joy may be made full." (John 15:11.)

Meditation: Inward joy means harmony. A sensitive appreciation of the beauty of God's world brings balance and power to the soul.

Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of bessings.

—William Wordsworth.

We have come to the end of another missionary year. Have we been truly co-workers with God? How often have we stopped to analyze our relationship with Him? Must we not all confess:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers—"

In A. J. Cronin's novel *The Citadel*, when the young doctor was asked by his examiner what he kept before him as he practiced his profession, he replied, "I suppose I keep telling myself never to take anything for granted." Do we take it for granted that we are serving in the best way? How short do we stop of our best? How much do we compromise with our ideals and so upset the inner harmony of our lives?

On the outside of one of the gates of Harvard University is carved, "Enter to grow in wisdom." On the inner side are the words, "Depart to serve thy country and thy kind." Have we entered into the sanctuary of the church life with its worship and varied activities, to grow? And do we depart to serve? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." What have *we* done to further God's kingdom on this earth?

Hymn of Dedication: "Where Cross the Crowded Ways of Life."

Prayer: Our Father, we thank thee for a world full of beauty; for satisfying human relationships; for the privilege of working creatively with thee. May we ever seek to make the Christ known to all mankind. May we walk in the plain path, always with the sense of thy presence, deserving the promise of thy Son, "I am with you."

—Maurine M. Griffin.

1 From *The Poems by Henry Van Dyke*, Charles Scribners Sons. (Used by permission.)

2 From *A Year of Ideals for Everyday Living*, by Celia Thaxter, published by the Pilgrim Press.

Echoes From Everywhere

In An Indian Village

We are camping and teaching out here in a rather remote village of the Mungeli Area. The other day we heard of a group of Gonds (aboriginal people) who lived nearby. So, having lived seven years among the Gonds of Pendra State, we were anxious to call on these. They were poor, half clad individuals but received us graciously into their midst. As I opened the Bible and began to read to them, one old man hurried away and returned presently with a copy of the Gospel of Matthew. He passed it to me and said, "This, also, is God's word. The true God's word just like you are reading." I examined it and asked where he had secured it. "Oh," he said, "it is like this: Many, many years ago when my children were little I helped Mr. Moody do some work and he gave me this book and told me to keep it." "But you can't read it," I said. "No," he answered sadly, "but I have it read to me, and I've always kept it in my box with my choicest possessions, and God has been good to me all these years."

I read to him from his book, and when the service was over I watched his trembling old fingers as he reverently closed the book and prepared it for its box. In my mind I recalled old men in the churches at home, who, in the childish ways of age, had reverently fingered the same *Old Book*. What a thrill ran through my heart as I thought of this old man in an Indian village with his Bible. "A Gond to whom God had been good." Surely "God's word does not return unto Him void."

—Mildred Reynolds.

Mungeli, C. P., India.

Japanese Christians Aid China Civilians

Answering Americans who fear the sending of relief to civilian war sufferers in China will antagonize Japan, Dr. A. L. Warnshuis, American Secretary of the International Missionary Council, says that the Japanese Christians, appalled by the need, are raising funds to send a medical unit to one of the war-stricken areas in China to minister to Chinese refugees whose homes and farms have been devastated. Word of this effort of Japanese Christians for Chinese sufferers comes from Dr. William Axling of

Omaha, Nebraska, a Baptist missionary to Japan and the author of several books on that country.

"Japanese Christian women, Dr. Axling states, have undertaken to raise the money needed," said Dr. Warnshuis. "They already have one-third of the amount. The unit will consist of a Christian physician and three nurses. It will be sent as soon as its personnel can be chosen. Its area of work has not yet been fixed. A few Americans have expressed the fear that aid for civilian war sufferers in China might antagonize Japan. With Japanese Christians setting the example in relief work this fear is completely set at rest."

With the Mexican Americans

Miss Hallie Lemon, a former missionary to Mexico, is enjoying work with the Mexican Americans, teaching at Carlsbad, New Mexico. She is the principal of the school, and, therefore, is in touch with the families of all the pupils. There are 250 Mexican children in the school, with five teachers. A new two-room annex has recently been built. Parents' meetings are held with an average attendance of eighty. The school has just purchased a piano with most of the money raised by the children.

School Enrollment in Tokyo

The new boys' school building in Tokyo is already having much influence for on March 2 there were 164 applicants for the first year—the largest number the school has ever had and it was then still three weeks before the examinations were due. No doubt the number amounted to about 200 from which 170 would be selected for the first year class —three divisions of 55 each. New furniture has been furnished for the building. The new school year began on April 1.

Service for Miss McCune

The funeral service for Miss Vesta McCune [died February 3] was in the Bolenge church. The graveyard is quite near the church. I had charge of the service. The native Christians sang "There's a Land that is Fairer than Day." Scripture verses from John 14 and Psalms 90 were read and prayer given in English and Longala by Mark Njoji, pastor of the Bolenge church. Then the boys from Lotumbe who are students in the Congo Christian Institute sang a hymn, "Jesus Leads." I spoke from Romans 12, verse 1. After this, an account of Vesta's service in Congo was read by one of the native teachers and this was in Longala. Then we all sang in Lonkundo, "O Think of the Home Over There."

The church was crowded with native people and more than 30 whites, besides those of our own mission, were present. The coffin was covered with flowers and all around the pulpit were many African flowers. Two Catholic priests were also present in the audience.

The natives said after the service, "What a worker she was. We have so few workers and we could not afford to lose her. She would try to do anything for us."

HERBERT SMITH.

Bolenge, Africa.

Pastors' Institute at Buenos Aires

The Pastors' Institute which has been organized and promoted by the Union Theological Seminary during the last three years has been growing in favor and increasing in effectiveness. At the mid-year meeting of the institute last July there were 33 pastors in attendance, while at the January (1938) meeting 43 attended. At the January meeting the general theme was the church, and papers were presented by Methodists, Waldensians, Disciples and Lutherans. General discussions were participated in with profit. At the meeting of the board of managers held in January, a revised course of study was approved which includes more practical and social studies and extends the course to four years instead of three.

I have continued the position as vice-president and professor in the Seminary, teaching throughout the year two three-hour courses.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

Depressed Classes of India

The depressed classes are still the center of attraction in India. During the year 1937, of the sixty-six baptisms in the Takhatpur area, sixty were from the depressed classes—fifty-four being from the Satnamis, the largest depressed class group near us. In the village of Amora alone, twenty Satnamis became Christians. Of the twelve lepers baptized, eight were Satnamis. We are concentrating on this group in all our evangelistic work in the Takhatput-Mungeli-Fosterpur field.

MR. AND MRS. H. C. SAMM.

Hidden Answers

1. What is meant by "China Eats Bitterness"?
2. Name the six objectives of education of Hiram College as set forth in the college bulletin?
3. In what way has the O. D. I. helped Christine?
4. What is the date of the 1938 International Convention, and where will it be held?
5. According to Mr. Espy, what is the status of Christian youth today?
6. How have peace sentiments been developed in some communities?
7. How is soil and soul conservation related?

In Memoriam

Mrs. Nellie M. Miranda, February 7, 1938, Columbia, S. Carolina. A faithful and beloved member of First Church. A devoted leader of local missionary society. State secretary for many years. Age 60.

Mrs. Annie Bryson Northcutt, January 3, 1938, Knox City, Missouri. Faithful and beloved member of Christian Church and charter member of missionary society. Age 82.

Ambrose Dudley Northcutt, February 7, 1938, Knox City, Missouri. Active member of Christian Church since childhood, and son of a pioneer minister. Age 87.

Edwin F. Benner, February 2, 1938, Knox City, Missouri. Devoted member of the church since early childhood. Age 90.

Mrs. Hugh Davie, November 11, 1937, Covington, Pennsylvania. Active missionary leader in Church of Christ. Reader of WORLD CALL.

Mrs. Lois J. Evans, March 1, 1938, Medford, Oregon. A faithful member of the missionary society of First Christian Church since 1926.

Miss May Harris, Cleveland, Ohio. Active member of Franklin Circle Church, Cleveland, for many years and one of the leaders in missionary education.

Mary Ellen Quinn, March 5, 1938, Pontiac, Michigan. Active Sunday school and church member. Charter member of missionary society. Age 49.

Mrs. Anna Barnes, St. Paul, Indiana. Beloved and oldest member of missionary society. Last of the charter members of the church.

Mrs. Lizzy Day, February 11, 1938, Killbuck, Ohio. Loyal church and missionary society worker. Age 78.

Mrs. Ruth Stewart, February 27, 1938, Killbuck, Ohio. Faithful church member and loyal missionary worker. Age 83.

Mrs. Emma Oxer, February 25, 1938, Kirksville, Missouri. Faithful and consistent member of the Christian Church for sixty years. Was a life-member of missionary society. Reader of WORLD CALL. Age 87.

Mrs. Grace Evelyn Lewis, March 10, 1938, Kirksville, Missouri. Active, devoted teacher and member of missionary society. Subscriber of WORLD CALL. Age 59.

Mrs. Jennie Sihler, October 10, 1937; Mrs. Esther Nesbitt, March 23, 1938, Wheeling, West Virginia. Both had been members of the missionary society of First Church for many years and are a great loss to the society.

WORLD CALL

Helps for Leaders of Junior Groups

These materials contain suggestions relative to the programs for the last two sessions of the "What Does it Mean to be a Christian" unit, and those for the entire study of the new unit "Choices We Need to Make." You will note the latter study is for the month of June, thus making it possible for you to meet now with your Junior leader for that study to plan the work together. The children's program materials for these sessions are given in the May 1 issue of Junior World.

—Mabel Niedermeyer.

May 22—What It Costs to be a Christian

THIS week the Juniors will be helped to "count the cost" of being Christians, and led to realize that Jesus also paid the cost of carrying out God's plan, and so can understand and help us.

If the Junior leader and you decide that it might be an interesting addition to the meeting to ask the minister, or some other church member, to visit the group and talk with them about what it means to be a Christian, then you will wish to plan for issuing the invitation. Perhaps both you and the leader will call on your prospective visitor to talk about his visit, explaining the nature of your study and what the Juniors have done so far. If it will be impossible for him to stay thoughout the meeting, you may suggest that he can leave after his talk.

This week the Junior leader may take charge of the discussion. However, you should be ready to take part as one of the members of the group. Think about the cost of being a Christian so far as a Junior can understand this, and plan to ask the questions or make the suggestions that will best stimulate his own thinking.

Your help may be needed in connection with some of the enterprises now under way. Be ready to give this when needed, without doing for the Juniors anything that they can do for themselves.

May 29—Some Followers of Christ

This week should be the climax of the study as the Juniors sum up and evaluate their discoveries and engage in worship planned to help them to live up to their new standards.

Perhaps it will be well for you to lead the discussion, since it requires some practice in leadership to help boys and girls to sum up and evaluate the thinking of a number of meetings. As you prepare for this, you will wish to have clearly in mind what they have done, what they have discovered and discussed. Then plan questions which will help them to form some generalizations from the specific discoveries they may have made.

A good step in preparation for this meeting would be for you to talk with some of the Juniors, reminding them of the plan for watching for incidents which show people acting as Christians in their own neighborhood. It may even be that you will need to help some of them to discover such incidents.

Choices We Need to Make

By Lucy King DeMoss

INTRODUCTION

VACATION time for children may be happy and profitable, or it may be wasteful and unproductive. It depends upon how the time is spent.

About the children—

Junior children are capable of showing a wide interest in all kinds of things. They classify certain things as duties and spend a lot of time trying to keep from doing them. They are frequently selfish and do not wish to be bothered with new acquaintances or with children younger than themselves. Their interest can be won for worthwhile things.

For an average of thirty weeks or more, the children have been in the schoolroom. Their studies have been directed and even their play periods have had the oversight of a teacher or trained director. They have acquired a fund of knowledge from their studies. They have lived with other boys and girls in a social experience of give and take. They have been a part of the group and their problems and activities have been group problems and activities.

Now comes vacation, with weeks and weeks stretching out before them. They are left to their own resources, with normal disciplinarian measures and restrictions. They must make their own choices. What shall they read? Where shall they go? What can they do?

An opportunity for the teacher—

Here is an opportunity for the church school leader. By suggestion, plan and program he may guide the children for whom he is responsible into sane and wholesome enjoyment and character-building pursuits. Here is the time to try out some of the idealistic things the child has learned in the public school and in the church school. He may be guided to choose the best, instead of following the line of least resistance as many children do. He may be shown that duties as well as pleasures may be made interesting. He may be led to discriminate in the matter of books and movies. In other words, the vacation time of Junior children may be controlled by the use of educational methods so that a child may react in a Christian way to the influences that surround him.

This unit of four weeks is planned to help the child to make a wise use of leisure time. It deals with experiences that the child will encounter, in the course of which he will have to make choices. It is aimed to help him evaluate the things he faces in his everyday life. He may be guided to see that routine work bears a relationship to things of worth and beauty which he sees around him.

Topics for the four weeks—

What Is Worth Doing?
What Things Come First?
Making Fun Out of Work
Having Time for Friends

Material that will be found helpful—

"Safeguarding Children's Leisure," *Child Study Magazine,* December, 1929.

"The School and Children's Leisure," *Religious Education,* February 1932.

A Guide to Civilized Leisure, Overstreet.

(Also, list of books in children's material.)

Some things that may be done—

Getting out a Junior News Weekly—Such a project helps to develop originality in the children, makes them observant, and trains an expression. It would give opportunity for interviews by the children with various people and agencies in the community, in working out program plans. The setup is given in the session plans. The suggestion is that the adult leader act as Managing Editor, to be final authority on all plans and "copy" that the Juniors may prepare. A visit to a newspaper office would be interesting and instructive.

Begin a Library for Juniors—In Session Two you will discuss books. In the discussion the possibility of building or adding to a library might be suggested. The kinds of books which a child reads may often determine the kind of man he will be. Books are important companions for boys and girls. They should be chosen with discrimination and care.

Nature and Human Interests—June is a perfect time for nature study. A Tree Folio could be started, with heavy paper punched for loose leaf. Drawings of the bark and bloom of the trees could be made. Leaves could be pressed. Books from the dime store could be used for reference. The public library could give much help.

Suggest listening to the different sounds the wind makes as it blows through different trees. Watch the changing clouds.

Kodak Pictures of people doing things, such as building a house, making a garden, digging a foundation, playing games, are interesting for discussion.

Find Out How People Spend Vacations—A make-believe journey from

railway advertising literature is a delightful possibility.

June 5—What is Worth Doing?

IN this session the purpose will be to survey informally the plans of the children for the summer vacation. You will note that you are to lead the opening discussion. It may be of value to recall the activities of the previous summer. This informal discussion should bring out the various interests of the group. The question, "What do you like best?" will bring many answers, but reading, going to the movies, playing, hiking, camping, swimming and similar activities will lead. Helping at home may not be mentioned! Discrimination, unselfishness, good sportsmanship, helpfulness, kindness, cooperation, are the characteristics to be emphasized. A survey of community opportunities might be of value. Listing home duties and guiding the thought of the children to their legitimate share in home responsibilities is important. Making a daily schedule of each child's time is a suggestion. Terminate the discussion with the thought of the importance of right choices.

The Junior News Weekly is suggested as a major activity. Properly directed and worked this may be made interesting and stimulating. All the children may have an opportunity of sharing in the making of the paper. All of them cannot write, but they can be on the lookout for poems and stories and news items. Fifth grade children in many schools use this method in developing initiative and observation.

If the newspaper idea does not seem practical for your group, suggest that the children keep a *personal journal* of the things they do in their vacation; the books they read; the motor rides they take; the things they see; the kodak pictures they take. This could be done week by week.

June 12—What Things Come First?

The purpose of this session is to make clear the fact that every boy and girl has the privilege of making a choice of what he shall do or say or think in any given problem. It is to point out the fact that a Christian chooses what he thinks is the right way.

You can be of real help today in helping your Juniors to evaluate books and movies. If it is possible to bring in a speaker — perhaps your children's librarian or a member of the P.-T. A. who is particularly interested in the right movies for children—his contribution would be most helpful in the matter of the right choice of books or movies, depending upon the field of interest of such a speaker. If you know of such a person you may suggest that perhaps he may be available to speak to the group. In the event the Juniors favor having a speaker, suggest that they be ready to ask questions at the close of the talk.

Should your program be carried out as suggested in the plans given in *Junior World*, be prepared to suggest interesting good books for summer reading, and to give an accurate evaluation of coming attractions in the movie field.

June 19—Making Fun Out of Work

The purpose of this session is to help the children to find satisfaction in doing everyday things as their share of the family or group responsibility.

A person who can play hard and intelligently is usually one who will work hard and intelligently. Children do certain tasks because they know they must do them. If they can be shown that all successful work is made up of details skilfully and accurately done, it will help them to see beauty in all work. Cutting grass is work. A smooth clipped lawn is a thing of beauty. One is the result of the other.

It is suggested that the children might like to do some needed things in their meeting room. They will need some direction as to this. An atmosphere of purposeful, cooperative effort will do much to insure a worthwhile session.

It will be your task today to help the Juniors reach some rather definite conclusions about the importance of cultivating right attitudes toward their work and of doing their work well. They should be led to see the importance of enjoying their work.

June 26—Having Time for Friends

The purpose of this session is to help Junior boys and girls to develop a feeling of friendliness toward other children who need their friendship and help. A sick friend needs especial attention. Smaller children need the friendship of older boys and girls. Strange and lonely children need a friendly smile and a cordial welcome to the group.

No doubt you have had to break up cliques in your Junior group. There is often a tendency to keep a "closed circle" in play and group activity. Juniors want to choose their own friends, but they also want to ignore those whom they have not chosen. This study together should lead your Juniors to overcome any such tendencies on their part, and to be more friendly toward others outside their particular circle.

It is suggested that this be made a time for visitors. Your guidance in the matter of courtesy and friendly cooperation will be needed.

The Junior program plans suggest dramatizing the story of "The Three Wishes" found in the June 12 issue of *Junior World*. You will perhaps need to give some guidance to this piece of work. Go over the story yourself, visualizing the dramatization in your own mind so that you will be ready to make suggestions when called upon.

You will also want to see that the discussion following this presentation is full of meaning for your boys and girls.

A New Course of Study on Alcohol

BOYS AND GIRLS LEARNING ABOUT ALCOHOL, by Marguerite Skidmore and Carolyn Brooks. The Abingdon Press. Price $1.00.

CHURCH workers with Junior and Intermediate boys and girls will gladly welcome this vacation church school course on temperance education which was specifically prepared to meet the need for scientific knowledge in this field. After stating their six-fold purpose for the creation of this source and plan book, the authors proceed to present factual and story information; to suggest discussions, dramatizations, investigations, and experiments of discovery; to introduce worthwhile activities, etc., grouped into six units of study of two or more sessions each. Through these educational procedures the class members are led to explore the good and bad uses of alcohol and to discover its effect upon body and mental tissues.

This volume lays stress upon the fact that drinking is a social as well as a personal evil. Factual and biographical illustrations are given from the fields of motoring, sports, and from the complexity of our machine age to emphasize the need for total abstinence. The authors do not force their own ideas upon the minds of the boys and girls, however, but rather seek to guide them in thinking through this problem for themselves.

The last two units reveal man's effort through the ages to control the use of alcohol, and suggest the part which the home, church and community may play in further reducing the evil of drunkenness.

Perhaps the weak point of this course is the provision which it makes for worship experiences. While it is true that suggestions for worship materials are given for the individual sessions of the units at the close of each unit, no mention is made of the element of worship in the individual session plans. This omission may indicate to some that worship is not particularly important, and the less experienced leader may easily fail to give it the place it should have in the total study.

On the whole, however, *Boys and Girls Learning About Alcohol* is a valuable addition to the materials in the field of temperance education for children. While it grew out of experiences with groups studying alcohol in vacation church schools and was written for guidance for other similar groups, this course may well be used in the week day schools of religion, and in adapted form in the Sunday sessions of the church school. M. A. N.

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Book Chat

(Continued from page 22)

his Joseph saga contained in former volumes *Joseph and His Brothers* and *Young Joseph*. The imagination of the author develops the Joseph story in great detail, this work taking Joseph as he is sold into Egypt, his rise to influence in the household of Potiphar and culminating in his disgrace and imprisonment. Many critics think Thomas Mann is the greatest living author. He has been expatriated from Germany because he has dared to criticize the Nazi régime and that for which it stands.

Books Mentioned on Page 22

AND SO TO WAR, by Hubert Herring. Yale University Press. New Haven. 175 pp.

THE FOLKLORE OF CAPITALISM, by Thurman W. Arnold. Yale University Press. New Haven. 400 pp. Price $3.00.

THE RIDDLE OF THE WORLD, by D. S. Cairns. The Round Table Press. New York. 378 pp. Price $3.00.

JOSEPH IN EGYPT, by Thomas Mann. New York. Alfred A. Knopf. In two volumes. 665 pp. Price $5.00.

CHRISTIAN MISSIONS IN MID-INDIA, by J. W. Pickett, D. A. McGavran, G. H. Singh. The Mission Press, Jubbulpore, India. 1938. Price 40 cents.

The answer to those who would know more of the mass movements in India—"a way of Christianization that permits and encourages groups of families from within the same caste to come to salvation without social dislocation" as contrasted with what the authors call "Christianization-by-extraction." The account of a survey of churches and missions in nine areas in central India to discover the relevance of the group movement approach to modern missionary procedure. The survey presents convincing evidence of the validity of the method and presages a new strategy for missions in India, and it may be for other countries as well. As one recognizes the promise of such movements for the Church of Jesus Christ, one recognizes also the great responsibilities which they place upon missions and missionaries and the sending churches, and likewise the grave dangers for the cause of Christianity if these responsibilities are not met. This little book should be widely read by ministers and church leaders who wish to keep abreast of the newer thinking in the field of missions.

—GENEVIEVE BROWN.

THY KINGDOM COME—BUT NOT NOW, by Margaret Slattery. Harper & Brothers, New York Price $1.50.

This is a record of the author's experiences, conversations and contacts with people of various sorts caught in the cross currents of this bewildering day. The book does not carry the familiar phrases nor the accustomed vocabulary of a book about the Kingdom of God. It does not deal with philosophies nor general principles in the abstract but with specific instances from the real world in which we all live. Very tellingly the author lets the ideal life and ideal community as visualized by well-meaning Christian individuals stand against the grim realities of present-day life. In the last pages the author shows channels through which good intentions may emerge in a common, united, social conscience.

No reader will be likely to thoughtlessly pray "Thy Kingdom come" without a keener sense of the implications and without a prayerful wish that his life will not add the words—"but not now." —LELA E. TAYLOR.

Books Received

THE SOUL DOCTOR, by Charles Reed Zahniser. Round Table Press. New York. Price $2.00.

STARS IN THE SKY, by Archer Wallace. Round Table Press, New York. Price $1.50.

THE PREPARATION AND DELIVERY OF SERMONS, by Carl S. Patton. Willett, Clark & Company. Chicago. Price $2.00.

THE CARPENTER OF NAZARETH, by Casper S. Yost. The Bethany Press. St. Louis. Price $2.50.

INDIA REVEALS HERSELF, by Basil Mathews. Oxford University Press. New York. Price $2.50.

THEY STARVE THAT WE MAY EAT, compiled by Edith E. Lowry. Council of Women in Home Missions and Missionary Education Movement. New York. Price 35 cents.

THE ACTS OF THE APOSTLES In Present-Day Preaching, by Halford E. Luccock. Willett, Clark & Company. Chicago. $1.50.

The Campbell Homestead

HOW would you feel if when you visited Bethany you found the Campbell Homestead in ruins? This property belongs to you and me, purchased and presented to us by an Episcopalian, Earl Oglebay. He doubtless felt that the home where Alexander Campbell spent his mature years, in which the first classes of Bethany College were held, would have an enduring place in the hearts of all Disciples. Many hundreds of visitors cross its threshold every year. But at present it is so shabby and unkept that we can take no pride in it.

Two International Conventions have authorized the raising of funds, not to exceed $30,000, for needed repairs and the establishment of a fund for permanent maintenance.

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* Gifts may be sent to WORLD CALL to be turned over to the committee in charge.

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Choice of One of the Books Described Below:

The American City and Its Church

By Samuel C. Kincheloe. The author is a leading authority on the study of city church problems. His book offers a vigorous treatment of a situation that ought to command the thoughtful attention of all Christian people. Also recommended for older young people.

City Shadows

By Robert W. Searle. Readers will find that this collection of true stories of city life today challenges their keenest interest. The stories all present actual situations that Dr. Searle has met in his own wide experience in city church work.

Street Corner

By Harold B. Hunting. Through this reading and source book for juniors we explore a city with various boys and girls and learn much of its interest, usefulness and beauty, and of the neighborly work carried on by churches and social agencies.

Urban Scene

By Margueritte Harmon Bro. Here is the city of today and its church in striking photographs, pictorial statistics and maps, with brief, gripping statements on the urban situation confronting Christianity. Valuable as a popular interpretation of the city theme for general reading.

and

They Starve That We May Eat

By Edith E. Lowry. An attractively written study of our two million migratory workers. A challenging program of action for the church is presented.

The Church Takes Root in India

By Basil Mathews. Inspired by his recent sojourn in India, the author draws a vivid picture of the rapidly growing Christian community in that land. Because nine-tenths of India's population is rural, he describes in detail the complex relationships of village life.

The Missionary Education of Adults

By John L. Lobingier. A new volume that will undoubtedly have a wide influence upon the missionary life of American churches. The book is packed with practical suggestions and stimulating ideas for all who have responsibility for adult work.

Dinabandhu

By Ruth Isabel Seabury. An informative and readable background book. Its treatment covers the geography and history of India, home life, rural conditions, education, national movements, the principal religions, the Indian church, and the work of missions.

Joe Lives in the City

By Jeanette Perkins Brown and a group of church school children. A picture book for primary children which portrays the story of a little Italian boy who lives in a crowded section of a great city and finds the church a source of friendliness.

and

A Sari for Sita

Pictures by Henri Ferger and text by Nina Millen. A new primary story told by photographs which picture one day's adventures in the life of a little Indian girl of the north.

Send Subscriptions to WORLD CALL and Secure These Books

Oregon—A Gospel Boat

The Steamer Oregon is tied up for the night at a small village on the high Juappa River, one day's journey above Mondombe. John, the captain, is leading his men in their evening prayer meeting. They have just sung a song I particularly like. It is "Balama! Balama! Balamaka nk'el 'Ende." That means "Draw near, draw near to Him." The title of the song is "Courage Brother," and I have repeated only the chorus. The first word of the chorus is sung by the leader, the second by the group, then each repeats in turn and then the last phrase is sung by all. These Africans sing all their boat and path songs antiphonally, hence a hymn like this is much to their liking. John is now talking. Mr. Russell tells me he is saying, "The Oregon is unlike all the other boats on the river. She does not run to carry statemen (officials) nor company officials. She operates for only one purpose—to transport missionaries and African evangelists on their mission of good will. She is a gospel boat. That our people may know the God of love, our Heavenly Father, that they may be released from the dreadful fear of spirits, the strong bonds of ignorance and superstition and sin; that they may receive instruction which will lift them up to better living, physically, mentally, morally and spiritually, the Oregon steams up and down these rivers. And as her purpose differs from that of the other boats, so must her crew differ. I expect every man to live as best he can in accord with that high purpose. If our lives belie the message the teachers bring to the people, do you suppose the people will believe? Unless our lives conform to the message, then the evangelists are carrying water in baskets."

Another hymn and a prayer and the meeting is over. Wood has been carried aboard, the workmen are eating their evening meal and laughing and chatting. Soon all will be quiet on the Oregon until about 5:30 in the morning when the sunrise prayer meeting of the Oregon crew will awake me.

C. M. YOCUM.

Ikela, Africa.

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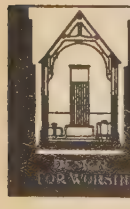

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New Hostess at Chautauqua

THE Board of Trustees of Disciples Headquarters of historic Chautauqua, New York, G. M. Kirby, Buffalo, president, is very happy to introduce Mrs. Mattie Neal Clay, Winchester, Kentucky, as hostess for the coming 1938 season. Mrs. Clay succeeds Mrs. Emory Ross, who gave two summers toward making this beautiful Headquarters building a delightful home for the hundreds of Disciples who made Chautauqua their choice for a vacation. Mrs. Ross has accompanied Dr. Ross on an extended trip to Africa.

Mrs. Clay

Mrs. Clay is a well-known worker among the Disciples of the Blue Grass region of Kentucky. She has been a member of the state executive committee of the Christian churches. In 1937 she was a member of the nominating committee of the International Convention. In her local church, she has been a tireless worker, having been president of the missionary society and superintendent of the Junior Department.

For a number of summer seasons Mrs. Clay has made the Disciples Headquarters her home, and has graciously and voluntarily assisted the hostess in countless ways. She is highly cultured, capable and most efficient. Guests will remember her delightful Southern charm, and her ability to make everyone feel perfectly at home. The board is confident that the traditions of hospitality of the Headquarters will rest safely with Mrs. Clay.

1938 Schools for Town and Country Ministers

THE Committee on Town and Country of the Home Missions Council and The Federal Council of the Churches of Christ in America are announcing the schedule of 1938 schools for town and country ministers, to be held at agricultural colleges, theological seminaries, etc. The main purposes of the sessions are as follows: (1) To help ministers become acquainted with tested methods of town and country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts with agricultural leaders.

The schools will be held as follows:

Location	*Date*
Madison, Wis.	June 27-July 8
Auburn, N. Y.	June 27-July 14
Blacksburg, Va.	July 4-13
Brookings, S. D.	July 11-22
Hollister, Mo.	August 1-12
Jackson's Mill, W. Va.	May 9-13
Lafayette, Ind.	June 20-July 1
Evanston, Ill.	June 14-July 15
Chicago, Ill.	August 1-14
Durham, N. C.	June 6-11
Jamestown, N. D.	July 11-16
Pullman, Wash.	July 25-August 6
Lexington, Ky.	April 25-29
Charlottesville, Va.	July 10-16
Ithaca, N. Y.	July 18-29
Lincoln, Nebr.	June 20-24
Faribault, Minn.	July 18-30
State College, Pa.	July 25-30

Schools for Negro Pastors

Bethune-Cookman College Daytona Beach, Fla.	Mar. 8-18
Wiley College Marshall, Tex.	Apr. 26-May 6
Sam Houston College Austin, Tex.	May 10-18
Prairie View College Prairie View, Tex.	May 24-June 2
Gulfside Waveland, Miss.	June 7-17
Rust College Holly Springs, Miss.	June 20-30
Philander Smith College Little Rock, Ark.	July 4-9
Bennett College Greensboro, N. C.	July 11-16
Claflin College Orangeburg, S. C.	July 12-23
Lincoln University Jefferson City, Mo.	July 25-30
Georgia State College Savannah, Ga.	Aug. 1-6
State College Montgomery, Ala.	Aug. 8-13
Morgan College Baltimore, Md.	Aug. 30-Sept. 9
Morristown College Morristown, Tenn.	Dec. 6-16

Information regarding courses, expense, etc., may be secured by writing to the Home Missions Council, 297 Fourth Avenue, New York City.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1937, to February 28, 1938, Compared With July 1, 1936, to February 28, 1937.

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1936-37	1937-38	1936-37	1937-38
Churches	$158,083.52	$161,417.62	$ 9,488.44	$12,027.83
Bible Schools	56,084.86	56,515.00	1,131.69	1,155.86
Christian Endeavor Societies	1,518.04	1,101.48	483.80	462.12
Woman's Missionary Societies[1]	150,245.34	100,163.99	1,809.69	566.12
Councils[1]	.....	57,044.61	.....	1,040.66
Young Matron's Missionary Societies[1]	3,711.05	4,387.92	16.47	2.50
Guilds[1]	9,334.33	9,998.12	26.15	30.75
Circles[1]	3,659.36	3,399.66	29.00	101.20
Triangles[1]	1,043.44	1,174.05	.....	.....
Children's Missionary Organizations[1]	1,175.90	1,136.86	2.00	3.50
Unified Young People's Groups	141.01	208.92	5.00	53.75
Unified Children's Groups	.....	41.60	.....	.....
Individuals	13,989.73	8,586.40	8,049.97	10,566.95
Grand Totals	$398,986.58	$405,176.23	$21,042.21	$26,011.24
[1] Missionary Organizations' Totals	$169,169.42	$177,305.21	$ 1,883.31	$ 1,744.73

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.

Total gain in undesignated and specific gifts $6,189.65

How Cheap Is Life?

IN a poverty stricken country, when food is scarce, to have one less mouth to feed, especially if it is of an unproductive member of the family, may mean enough food for the rest to survive. Heroism is personified in the willing sacrifice endured by mothers under famine conditions. But at times devotion and sacrifice are witnessed when it is not a matter of food—but of religious regularity.

The day before Diwali (Hindu festival of lights) an ox cart creaked into the hospital compound. Stretched out on a bed of straw lay a helpless old man. Two younger men had brought him from their village several miles away. It was nearing noon when the patient arrived and was carried into the examining room. Here we learned his history and made a microscopic examination to check the diagnosis.

When we advised his companions that he needed to stay in the hospital and that one of them must stay with him for several days, a cloud came over them. They wanted some medicine that would make him well immediately Why take so long? At first they said that they had no money. But when we proposed to start the treatment free and to make no charge for their room, they brought forth another argument, "Tomorrow will be Diwali and we must be in our village for the celebration." Persuasion was of no avail. The religious customs must be obeyed. So we began the treatment anyway. Then his companions lifted the wretched old man back to his straw bed and started the oxen homeward—to celebrate Diwali. How cheap life is!—when religious festivals are at stake.

KENNETH W. BONHAM.
Damoh, India.

250 ROOMS IN ST. LOUIS
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● No boom prices here! Even though we give a man as good a commercial furnished room as any house in town, still the highest anyone can pay is $2.50 That's a real hotel bargain, when you figure in the fine location, the solid comfort, and splendid cuisine also available. Every room is an outside room with ceiling fan and bath. 2 Blocks from Union Station.
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HOTEL AUDITORIUM
IF IN FOR A DAY A ROOM WITH BATH FOR $1.

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through the
WORLD CALL Book Offer
See page 43

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. V. C. Carpenter, Puerto Rico, SS. "San Jacinto," The New York & P. R. Steamship Company, New York, April 30.

Dr. and Mrs. V. C. Rambo, India, SS. "Nieuw Amsterdam," Holland American Line, New York, May 21.

Malcolm Norment, Paraguay, SS. "Delsud," Delta Line, New Orleans, August 20.

Missionaries Coming From the Field

Miss Neva Nicholson, India, MS. "City of Elwood," American Pioneer Line, New York, April 19.

Mrs. Mary J. Longfellow, India, MS. "City of Elwood," American Pioneer Line, New York, April 19.

Dr. Elizabeth Lutz, India, leaves Bombay on SS. "Strathmore," P. & O. Line, April 16. Marilyn Hill, daughter of Mr. and Mrs. T. N. Hill will accompany Dr. Lutz.

Mr. and Mrs. Kenneth L. Potee, India, New York, sometime in April.

Dr. Hope Nichoson, India, leaving India April 15, Italian Line en route to Vienna, Austria, for nine months study.

Changes in Location of China Missionaries

Mrs. C. A. Burch, Miss Lyrel Teagarden, Miss Wenona Wilkinson, now at Hankow (from Hofei).

Miss Grace Young now at Hongkong (from Hofei and Hankow).

Mr. and Mrs. Edwin Marx, Missions Building, Shanghai (from Hongkong).

Dr. R. F. Brady, University Hospital, Nanking (from Shanghai).

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Night School in Mexico

"I solemnly declare opened the Night School of Social Center Juarez." With these words the governor of the state of San Luis Potosi inaugurated yet another phase of the service which the mission of the Disciples of Christ is rendering to this city. His words came at the end of a short program of music which different members of the "Center" gave to call attention to, and honor the beginning of this new contribution which the Center, under the direction of Miss Hallie Strange and Sr. Estrello, is making to the social life of the city.

There was quite a representative group present: the governor, the teachers of Colegio Ingles who are contributing their services for this work gratis, the Executive Council of the Private Schools of the city, and many members of the Center itself. It is a work we have dreamed of for some time. And we have reason to believe that the Center and Colegio Ingles have led the way again, and that soon other private schools will follow our example. For such schools are of the utmost importance in this country because of the vast numbers of humble folk who can neither read nor write.

There is an enrollment now of some thirty students. They come from the servant class, some are artisans and others are domestics. But all, men and women alike, are filled with the determination to open up for themselves a newer and more abundant life through the ability to read their own language. We know from experience that the book to which they will turn at once with this new ability, will be the Book of Books, with its rich promises and its good news of salvation.

HOWARD T. HOLROYD.

San Luis Potosi, Mexico

NEW Sunshine Line — *Enjoy Extra Dollars*

Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O'-Sunshine" Wall Plaques, "Bible Lovers" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free helps. (Service from Sacramento and Toronto)

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The Last Page

How Old Was Moses?

After studying the books of Moses, a teacher was asked by one of her pupils, "How old was Moses?" to which she replied:

If you add to the number of books of the Old Testament the number of books of the New Testament,

Multiply by number of plagues sent on the Egyptians,

Divide by the number of persons Moses sent to spy out the land of Canaan,

Divide by number of commandments Moses received on Mount Sinai;

Add the number of days Moses spent on Mount Sinai,

Multiply by number who brought back a good report,

Add number of years between Moses' and Aaron's age,

Subtract number of years spent in the wilderness,

Multiply by number who were allowed to enter the Promised land of those first numbered in the wilderness,

Add to this the number of Tribes of Israel,

—Moses' age was 120 years.

MRS. J. A. GRANT.

Arlington, Texas.

Parking space: An unoccupied space about seven feet wide and fourteen feet long next to the curb—on the other side of the street.

—St. Louis Star-Times.

Camels have been barred from some of the streets of Palestine because they slow up traffic. What we need in America is camels.

—American Lumberman.

White Man's Customs Prove Unsatisfactory to African Chief

One of the missionaries at Wema, Africa, related the following story to Mr. Yocum while on his recent visit to the Congo:

A chief living on the new road out of Boende purchased an automobile. When it was delivered to him he gave a feast, or arranged for one for a number of his friends. He ordered the largest goat in his flock killed for the occasion and just as it was about to be slaughtered a happy thought came to him—at least he thought at the time it was a happy one. Since the feast was to celebrate the arrival of the new car, what could be more appropriate than to have the car run over the goat and kill it? He announced his plan, then took his place in the driver's seat, started the engine, threw it in gear and ordered the goat released about ten feet in front of the car. When he called "Ready," the goat was released, and he stepped on the gas and pressed down the horn button. The first few leaps the goat had the better of the argument and then the car began to pick up speed and to close down on the fleeing, bleating goat. Just as the cruel deed was about to be consummated, the goat leaped sidewise and swung around a nut palm tree. The chief tried to follow and a few minutes later when he was pulled from the wreckage with the steering wheel around his neck he sorrowfully announced that henceforth the white men might kill goats and chickens with autos if they pleased, but as for him, he would stick to the good old-fashioned way of his fathers, using a knife and a spear.

Spring Miracle for a Dime

I paid a dime for a package of seed
And the clerk tossed it out with a flip.
"We've got 'em assorted for every man's need,"
He said with a smile on his lip.
"Pansies and poppies and asters and peas—
Ten cents a package! And pick as you please!"

Now seeds are just dimes to the man in the store,
And dimes are the things that he needs;
And I've been to buy them in seasons before,
But have thought of them merely as seeds;
But it flashed through my mind as I took them this time,
"You have purchased a miracle here for a dime!"

"You've a dime's worth of power no man can create;
You've a dime's worth of life in your hand!
You've a dime's worth of mystery, destiny, fate,
Which the wisest cannot understand.
In this bright little package—now isn't it odd?—
You've a dime's worth of something known only to God."

Not only the seed, but the plants are here,
With their petals of various hues;
From these little pellets, so dry and so queer,
Mother Nature will answer her cues.
Here is one of God's miracles soon to unfold,
Thus for ten cents an ounce is Destiny sold!

—Author Unknown.

"Does your husband talk in his sleep?"

"No, and it's terribly exasperating. He just grins."

No Work, No Pay!

Isaac (to employed)—"Mr. Solomon, I vant a rise of vages."

Mr. Solomon—"Vat! A rise; let's vork it out and see vether you are entitled to it. You vork eight hours a day, that is one-third of a day. It's leap year, so three into 366 leaves 122; you get 52 Sundays off a year, 52 from 122 leaves 70; you being a good Jew, you don't work on Saturdays—52 from 70 leaves 18; you get 14 days holidays a year, 14 from 18 leaves four days; also you get four bank holidays. Vy! Go way vid you—you don't work for me at all."

The six best doctors, anywhere—
And no one can deny it—
Are Doctors Sunshine, Water, Air,
Rest, Exercise and Diet.

The six will gladly you attend,
If only you are willing;
Your mind they'll clear, your ills they'll mend,
And charge you not one shilling.

—Kansas State Health Bulletin.

Our Young People

"We are the Youth of America . . .We are the most disillusioned youth in history. You can't kid us! The nations value their gold more than their sons. Again they re-arm for war and youth marches to death while their elders cheer . . . You say we can't keep out? We, the American Youth? We protest. We don't want your white crosses. We don't want your wreaths and tears on Armistice Day or your two minutes of impatient silence! We don't want your medals and your long eulogies for the murders we shall commit! We don't even want the bonus! We want Peace and Democracy! We, too, can march and ride and shoot and crawl in the mud and die if necessary. We, too, could bayonet a man with that deft twist of the blade so it won't stick, throw a hand grenade, lay down poison gases, and drop bombs on a civilian population, but . . . we shout to the Youth of the world: 'Don't be suckers—war isn't the way out'!"

—Students at the University of Illinois.

Bobby had just returned from school.

"What did you learn today, Bobby?" asked his father.

"Grammar."

"What sort of grammar?"

"Well, daddy, I learned that cats and dogs are common hounds, but you and I are proper hounds."

—Tit-bits.

Which?

this

A world encircled with barbed wire. A world in which women and children are made testing grounds for diabolical instruments of death. A world of hate, fear and superstition.

or this

A world that echoes with the laughing voices of happy children who through Christ know no fear. A world of love, of generosity, of brotherhood.

GIVE A CHRISTIAN *answer* CHILDREN'S DAY, JUNE 5

A larger support of Children's Day advances the way of Jesus Christ.
$100,000 IS THE CHILDREN'S DAY GOAL.

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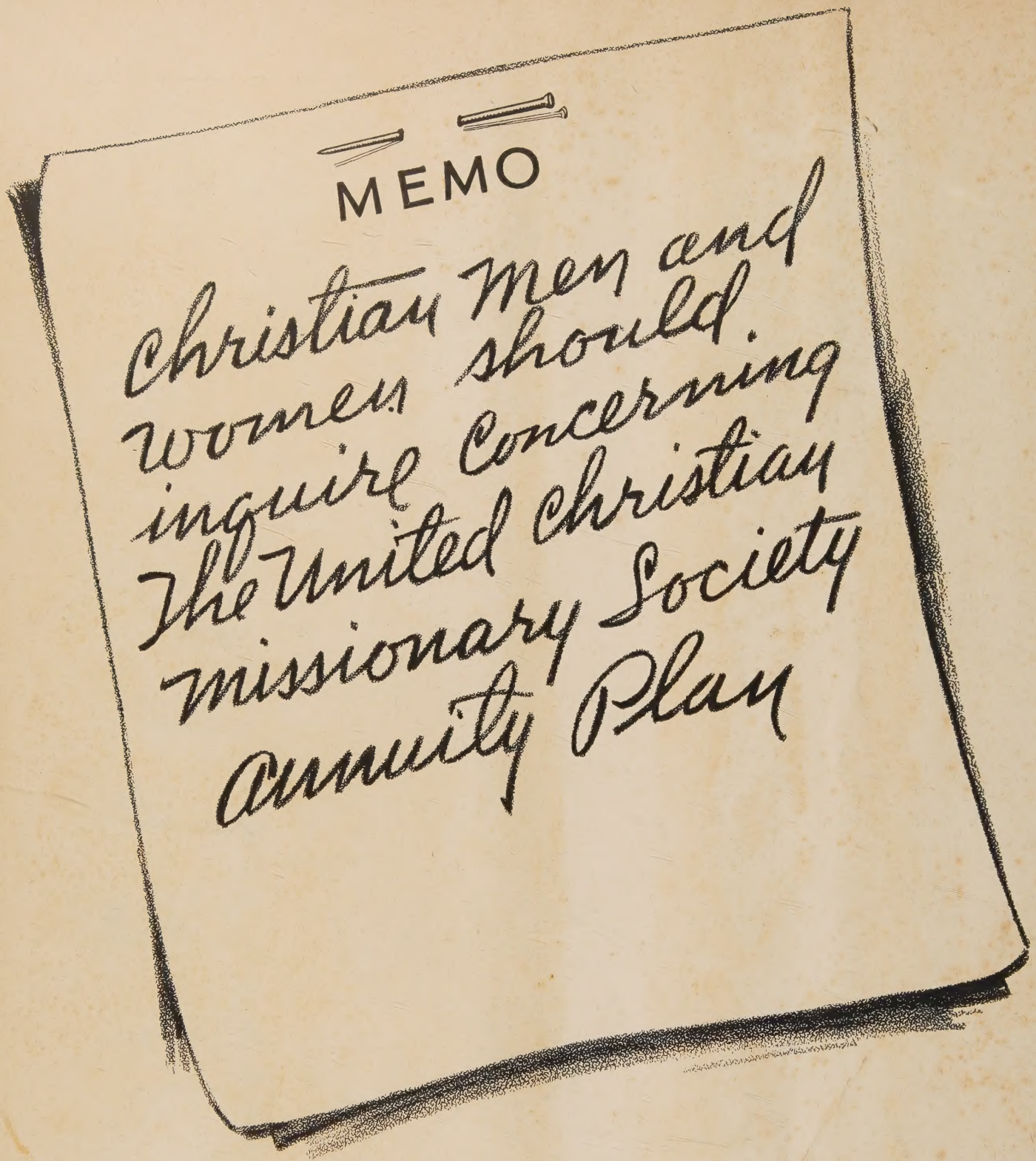

Write to—
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